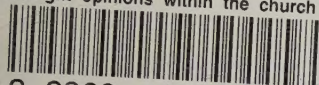


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# FORTHRIGHT OPINIONS WITHIN THE CHURCH

A RECORD OF THE  
CHURCH CONGRESS IN THE UNITED STATES  
ON ITS FIFTY-FOURTH ANNIVERSARY

WITH AN INTRODUCTION

BY

THE GENERAL CHAIRMAN

THE RT. REV. CHARLES LEWIS SLATTERY, D.D.  
BISHOP OF MASSACHUSETTS

NEW YORK  
CHARLES SCRIBNER'S SONS

1928

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## INTRODUCTION

THE Church Congress in the United States stands for liberty of discussion within the broad loyalty of the Church. It passes neither measures nor resolutions. It renounces all intention of trying to influence legislation; it has no interest in propaganda; but it does seek to discover the truth. In order to do this, it invites men of different temperaments and convictions to speak out clearly and forcibly; and then to listen patiently to those who disagree with them. The truth, to the impartial witness, is seldom the choice between the opposing views or a compromise; it is quite often the assurance that both speakers have described different aspects of a larger whole which neither they, nor any one else alone, can fully describe.

The Church Congress has lived in America for more than fifty years. It has served in that time an increasingly noble purpose. It has taught earnest men to respect one another, to be courteous in the heat of debate, and to refrain from such epithets as 'heretic,' 'obscurantist,' 'formalist,' 'loose thinking,' 'fanatic,' or 'pagan.' It has brought the leaders of the Church to the General Convention with tolerance and mutual respect. And, through its public meetings and its printed reports, it has taught us that the Church, to live, must think.

From time to time, and especially in later years, other kinds of Congresses have been held, to set forth the contentions of a single school of thought in the Church. They are held to encourage the members of a party, or to make a show of strength to encourage possible recruits. More and more, they defeat their own purpose. They create the antagonism of excellent brethren, and demonstrate the dangers of a sectarian spirit. As Gladstone missed Disraeli, so the high churchman misses his low church brother, and the low churchman misses his high church brother, when he comes into the places where men talk and speak out their loyalty to Christ and His Church. Only little people want their words to be unchallenged. They crave a knowledge, a policy, and a truth vastly larger than they, and those who agree with them, can discover.

In the Church Congress at Providence in the April of 1928 three topics aroused the widest interest: Church Unity, Prohibition, and the Divinity of Christ. Though no vote is ever taken, there is one unconscious indication of the mind of the Church, so far as the audience at the Church Congress may be said to be an index of that mind. This indication is shown in the unpremeditated volume of applause.

In the discussion on Church Unity overwhelming applause was given to a speech which frankly criticized our own Communion as a barrier to Church Unity. The speech happened to be brilliant both in substance and in form, but it was the frank facing of an uncomfortable fact which stirred the enthusiasm

of a group of people who were evidently eager to see something done by a Communion which for many years has been talking and praying for unity. Every one who heard that spontaneous applause must have said to himself that the time had come to turn prayer into daring faith and words into the risk of daring adventure. We may hope that the General Convention in Washington may take note, and try to do something genuine toward fulfilling the great prayer of Christ for the unity of His people.

The applause in the debate on Prohibition was a surprise. We all supposed that Providence, being one of those seaboard towns which are said to be madly in favor of nullifying the Eighteenth Amendment, would provide an audience quite cold to all praise of Prohibition. The reverse was the case. The pleaders who marshalled statistics to prove that drunkenness had increased since Prohibition came, and who spoke of consequent horrible waves of crime, were received in silence and with smiles of incredulity; as if to say, "Anybody can make statistics to suit himself!" And when the testimony of the other side was given by the speakers who believed in Prohibition and its ultimate success, the approval of the audience was instant and long.

The evening spent on the technical debate on the divinity of Christ showed, by the size of its audience and by its reverent and close attention, where the heart of the Church is. Convenient shibboleths are not enough. The Master once asked, "Who do men say that I am?" and the answer to that supreme ques-

tion is still the answer for which the thinking and feeling world is most eagerly waiting. We know so much that we long to know infinitely more. We long to know what the reverent, earnest men of China, Japan, and India think about Him. And, most of all, we long to know what our own scattered brethren have to tell us, for they, with us, have been consciously sheltered by His love and His power; and in their goodness and honor He is manifestly alive. Increasingly, we are aware that of all our problems and difficulties He is the one solution; and that, with Him, we shall come through to victory.

CHARLES LEWIS SLATTERY,  
*Bishop of Massachusetts,*  
*General Chairman of the Church Congress.*

DIOCESAN HOUSE  
BOSTON  
11 JUNE, 1928



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FORTHRIGHT OPINIONS  
WITHIN THE CHURCH





## ADDRESS OF WELCOME

BY RT. REV. JAMES DE WOLF PERRY

OUR word of welcome to you is not simply to the place where we happen to be assembled. The environs are as unfamiliar to some of us as they are to you, but it is to every part of the city and every part of the State that we want to welcome you. We hope that the churches may be remembered in your visits—the parish churches, all the way from the first of them, St. John's, which 200 years ago began as King's Church and is still an Episcopal Church, down to the most recent of them, St. Martin's Church on Orchard Avenue.

It is not only the Church which has been awaiting this opportunity to welcome you, but every institution in the city. Our neighbor, Providence Library, was among the first to ask if it might welcome you as guests. Brown University is always a host of the city whenever friends are gathered here. It is not simply the gesture of a moment that constitutes our welcome, but the welcome has been prepared for you these two hundred and ninety-three years when the founder of Providence Plantations found himself in Massachusetts in a minority of one without the courtesy of a minority report, and when he fled the colony to find a little larger theological hospitality, the spirit drove him into the wilderness here in what became

Rhode Island, and here he started, for the first time we believe in history, a colony that had religious liberty for its motto and for its habit.

When the Archbishop of New York was here ten years ago and addressed a Providence audience, his first words were, to quote exactly, "If your great Roger Williams were present at this moment, he would probably sniff suspiciously at my title and garb." If Roger Williams were here this evening his queue or whatever served him as a canine appendage would have wagged delightedly at the assemblage. It would be an assemblage to satisfy all his ideas because he loved a common home for contrary minds. His idea of liberty was never that it made no difference what any man thought—it made all the difference in the world between the Baptists and the Quakers and the Churchmen, and it was in that difference between them that the founder of this colony and all of his successors have found the road toward Truth, because in the difference of many minds and in the discussion of many subjects truth is never reached as the result of the opinions of many minds; it is because truth is the same and is immutable that the different ways thereto engage with the eagerness and with the more persistent minds of every shade of theological conviction. We believe and have always believed in the spirit of the liberty which has been the key-note of Rhode Island, and, we believe, of the whole Christian Church, that the discussion of such subjects as make up our programme in this Church Congress never means that the Church has not its

own clear witness to an eternal truth. The truth which the Church holds is always the same; the ways that men have taken to arrive at it are different. But just as the truth as it is in Jesus is the same to attract and to compel the minds of those who follow Him, so the mission which the Church has for the world is not by any means to be considered doubtful or obscured or divided simply because men are divided in their minds about it. The fact that we can with differences of opinion discuss the Church's view of truth in this particular or in that particular, or that we can discuss the Church's mission to the world and its way of fulfilling that mission in as many methods as there are minds of men, does not mean that the Church has not its clear witness to give to an eternal verity, and does not mean for a moment that the Church has a doubtful mission upon which Our Lord has sent her forth. The great service which such an assemblage as this has to render is to make clear to the world the eternal integrity, the unquestionable character of that truth, and the power and the destiny of that mission.

May God bless you, my friends, who have gathered for this great work in helping to make clear to our people in this land and to all the world the eternal verities which constitute our Gospel and the mission to the world for which we stand responsible.

## THE CHURCH CONGRESS SERMON

BY RT. REV. HENRY ST. GEORGE TUCKER

Text: Acts I, 6-8:

“When they therefore were come together they asked of Him, saying, Lord wilt Thou at this time restore again the kingdom to Israel? And He said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power.

“But ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.”

THESE were almost the last recorded words of Our Lord Jesus Christ spoken to His disciples in answer to an inquiry which they made to Him. They had come to Him and said, “Lord, wilt thou at this time restore the kingdom unto Israel?” Christ replied to them, “It is not for you to know the times and the seasons which the Father has put into His own power, but ye shall receive the power, and be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.”

The idea seems to have been that recognizing their own weakness, realizing by many sad experiences their inability to carry into effect Our Lord’s wishes when they were separated from Him, that they were hopeful that before He should leave them He would



by some display of supernatural power establish the kingdom which He had come to found. Our Lord in His reply indicates to them that it is not by some such display of power that He is going to establish the kingdom, but that the power is going to come to them through the spirit which He has promised. He also indicates that His purpose in regard to the kingdom is not to bring the whole world and lay it at the feet of Israel and establish the kingdom as they understood it, but they are to be His agents and go out into the world, and with this power make their lives such a witness unto Him that the kingdom will be established throughout the whole world.

So this morning, having been a missionary and having been asked to speak here, presuming that you wish me to touch on some phase of the missionary work of the Church, I would like to take these words of Our Lord as indicating his programme for the extension of His kingdom throughout the whole world and the method by which His purpose with regard to the kingdom was to be realized.

He says to them that they shall be witnesses unto Him both in Jerusalem and in Samaria and unto the uttermost parts of the earth. This means that the kingdom shall be established throughout the whole world, that the establishment of this kingdom is to be through progressive stages. Perhaps if we study the purpose of God as it is revealed to us in Holy Scripture we may understand the Christian philosophy, so-called, of history. We find what the revelation of God was in Israel and the relationship of Israel to the

nations around it, indicating that God's purpose is to make one kingdom of the whole world. In realizing this purpose God uses the different branches of the human race as His agents, assigning to each one its own particular task in the fulfilment of His purpose.

In the beginning the tasks are assigned to work out in isolation. To each nation is given its own peculiar task. When each has made a programme, then comes the synthesis, a bringing together of certain agents, and out of that bringing together of the results accomplished emerges a new stage in the purpose of God's programme.

We have a striking illustration of this in the world to which Our Lord Himself came. We find God's purpose was being worked out by the various races—Jews, Greeks and other races—and what was meant by the fulness of time was that in the course of the divine purpose these races were to be brought together and the course of the Jewish nation was to bear witness unto the world by this bringing together of the races to which God assigned each task. So Our Lord sent His Church out to bear a witness. The result of that witness was the bringing under the influence of Christianity, the extension of the incarnate life of Our Lord Jesus Christ, of a certain portion of the world. As we look down the centuries we find during the time that has elapsed since then the Church has been employed in making Jesus Christ effective in the coming together of what was all the world in the neighborhood and age of Our Lord. As it were, God has blocked out this particular part of

the world, sheltered it by great natural barriers which cut it off from other parts of the world, in order that the Church might apply the truth brought into the world by Our Lord Jesus Christ to the various nations of the world.

We have had a long time to carry out this process. We have had 1500 years before the barriers called Christendom began to be broken down. To a certain extent the Church has been successful and in many respects it has failed. Whether it has been successful or whether it has failed, the course of history has again brought about a new stage in the working out of God's purpose, because the significant thing about the history of the world during the last two or three centuries has been the gradual breaking down of those great natural barriers of the Christian civilization to the world without. No longer can we confine our Christian world within the barriers first made. Little by little the barriers have been taken away; little by little the peoples have become more intimate. To-day we stand face to face not only with the Christian peoples but the world as a whole.

So we find the programme Our Lord outlined. We have the same challenge which was given to the Jewish race. The Jewish race was unable to meet the challenge. When it was told to go forth and bear witness to the world around it, when it was called upon to contribute that which God worked out at the time of Jesus Christ, the Jewish race was unable to fulfil the task; it turned its back on the task and it was relegated to a few followers of Jesus Christ.

The question we have to answer to-day is whether we are ready and willing to meet the challenge or whether, like the chosen race at the time of Our Lord, we fail to meet the challenge and turn our back on the task, and whether the privilege of bearing witness to the nations of the world shall be given to some other agent of God.

Then the point which I would particularly lay before you and emphasize is the method by which Christ's purpose is realized. Christ said, "Ye shall have power." They got what they needed. They were lacking in theological knowledge—almost everything that men consider essential for the carrying out of great enterprises. Our Lord said to them to reassure them, "Ye shall have power." He tells them the purpose for this power and the means by which they shall carry out their work. He says, "Ye shall be witnesses." The power was to enable them to do one thing, to enable them to make their lives as reproductions of His life, to enable them to stand as witnesses of His power, to enable them to reproduce the life He led on earth in their lives, to enable them to be His body so that the body in which He dwelt on this earth might be reproduced in the uttermost parts of the world.

How shall we carry out the task which Our Lord assigned to us so that He may say, "Ye shall have power to make your lives a witness unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth"? So, as we confront the great task that is assigned to the Church at the present time, the task of bringing to a world

which has learned to know its need of a Saviour, bringing to the world a Gospel of Jesus Christ in such form that they may recognize the Saviour for whom they are looking, we perhaps need to remember the only power promised is to make our lives a witness unto Him, and the only power is through the witness of our own lives. I think this is important because during the past century the Church has gone more or less earnestly about its missionary work. We have sent our representatives to the uttermost parts of the world. There is no land in which the Gospel of Jesus Christ has not been preached. And yet we have perhaps misinterpreted the means by which our task has been carried out. We concern ourselves with how we can carry out this missionary work. After all, while these things are important, while the money that is needed to carry on our work should be gladly contributed by Christian people, it doesn't seem to me that that is the real question with which we should be concerned at the present time.

In Japan our missionaries have made remarkable progress at the present time. The Church is well rooted in the national life of Japanese people. Already we have a large number of people in that church; already the influence of Christianity has gone far and wide throughout the Japanese people. Already they have been brought to a point where they have learned that no nation can safeguard its spiritual and national life without religion. Already the question in the Japanese minds—thinking minds—is how can we find a religion which will take the place of those old religions which have lost their hold on the

people? In other words, we have a people who feel their need of a Saviour, and the question is how can the work which has been so well begun be carried on to its completion? I think the one question to be answered is this: Whether these Japanese—I use them simply as an illustration, for what is true of Japan is true of the non-Christian world as a whole—the Christian world is a city set on a hill—that is a true picture of the world situation at the present time—the one question is this: Whether the Christianity which through our missionaries we are offering to these non-Christian people has been able to do for us that which we claim it will be able to do for them?

The time has come when it is no longer sufficient to send out a missionary, no matter how eloquently he lives the religion of Jesus Christ. What the Chinese and Japanese want to know is whether it has been adequate in the countries that called him “Lord” to transform them into His likeness—whether our Christianity has made our business to be conducted somewhat along the lines He enunciated in the Sermon on the Mount—whether through the influence of Jesus Christ in our national life the nations of the Christian world are able to live together on friendly terms and form themselves into what might be called the Family of God. So I say the one thing in which Our Lord has promised us power is that we should make ourselves witnesses unto Him.

The Jews had a saying that if the Jews could live for one year, for one day in accordance with the law, then the Messiah would come. If, say, for a year, the Christian world could bear a real witness to Jesus



Christ, if the non-Christian people looking at us and coming into contact with us, if as they enter into business relations with us and come into contact with our national activities, if they could see in us a witness to the saving power of Jesus Christ—that something had come into our lives that allowed us to rise superior to the disintegrating effect of our own selfishness, that enabled us to live in accordance with the principles we profess to believe—at the end of that year I think the non-Christian world would be ready to bow its knee and hail Jesus Christ as Lord and Saviour. Yes, I think as we ask ourselves, we must realize that however adequate the kind of Christianity we are living was fifty years ago, the time has come when if we are to carry out the task that has been given to us, we have to live more like Jesus Christ, we have to be transformed more into His likeness than at the present time.

There is only one difficulty in Japan in the acceptance of Christianity; that is to see in Americans and in Europeans a witness and example that proves to them that Jesus Christ is really able to do for men and women that which His missionaries claim He will be able to do for the Japanese. When you think of the impression made by the front pages of the newspapers, when you think of the activities in Europe, when you think of the impression bound to be made on the non-Christian, you will see there is still a very great obstacle in the way of their acceptance of the Gospel of Jesus Christ.

So the challenge to-day is to go back to Our Lord Jesus Christ, to sit at the foot of His cross, to listen



to Him as He spoke to His disciples after the Resurrection and to seek, as on the Day of Pentecost, an out-pouring of the spirit which will make our lives a more faithful witness unto Him than they are at the present time. No use deceiving ourselves! The kind of Christianity that is being lived in America and Europe to-day is not adequate to the conversion of the great nations like China and Japan. There is only one way of progress—to overcome our own human passions and make our lives a truer witness unto Him. The kind of Christianity we are living to-day would seem to be adequate fifty years ago. We sent our missionaries as the governments sent their missionaries. The missionary was received by the Japanese and was thought by them to represent the kind of life lived by Christian people in Europe and America. To-day they are in intimate contact with us; they know the kind of life we are living, and I do not hesitate to say the kind of witness being borne in Europe and America to-day is not an adequate witness for the Saviour they are seeking.

It is not hopeless, but it does mean God has brought us face to face with an opportunity. The time has come to seize the opportunity. The time has come when we, both as individuals and as churches, should devote our time to praying to the Lord to pour out His spirit upon us in order that we may make our lives a witness, the means by which men and women throughout the whole world may be brought to recognize Him to be Master.

IS THE EPISCOPAL CHURCH A HELP  
OR A HINDRANCE TO CHRISTIAN  
UNITY?



# IS THE EPISCOPAL CHURCH A HELP OR A HINDRANCE TO CHRISTIAN UNITY?

BY REV. HENRY B. WASHBURN

FORTUNATELY the Episcopal Church has a government and a Faith that commend themselves to a large proportion of the Christian world. Its ministry, centering in the Episcopate, is common to many communions; and provided its nature is not too closely defined, it is respected by communions which neither possess nor want it. Its fundamental doctrines, the Incarnation and the Trinity, are assumed by the bulk of Christendom. Its Creeds—the Apostles' and Nicene—while a matter of difference of opinion in regard to value and interpretation, are in wide-spread use and even more generally revered. Its attitude toward Scripture, again, is not vitally alien to that of Rome and the Holy Orthodox Eastern Church on the one side, nor to that of a constantly enlarging group of Protestant Churches on the other. All of this is to the good. It is common ground for Unity.

The vital question, however, is not what promising materials for Unity we possess, but what use are we making of them? Whether our Church is a help or a hindrance to Unity will depend upon our attitude toward these institutions that we own, what detailed ideas we hold in regard to their nature and their em-

ployment. A Church, so far as a problem of this sort is concerned, is quite as much the people who accept the institutions as it is the institutions themselves. It is quite possible that our Church may be not far from perfect in theory while very imperfect in practice.

We must also ask this preliminary question: Toward what kind of Unity are we imagining that our Church may or may not contribute? If one is in the present Roman mood, whether he be a Roman or not, he will assume that our Church, as it is, is as God would have it, and therefore that final Unity will depend upon unswerving loyalty to its present detail, trusting that time will bring the erring to a like conclusion. If one is in the present Eastern Orthodox mood, whether or not he be Greek or Russian, he will assume that our present tradition is the final consequence of the action of the Holy Spirit, and he will await the day when men shall have eyes to see the Church as he sees it. Each one of these would demand a special kind of Unity. He may, however, be differently minded. He may believe that the United Church is implicit within the very divisions of the separated Church; that the present divisions are the consequence of vital religious assertion, the product of religious experience; that just in so far as uniformity either of faith or of government is demanded the essential character of the Church is suppressed; that in so far as variety in Unity is encouraged we express more sensitively the mind of Christ. Such are three possible ways of picturing the United

Church. This last type of Unity was common to the majority at Lausanne. As I read this paper I am picturing a Unity of the more inclusive kind as expressed by the delegates at Lausanne in general and by the Bishop of Gloucester in particular.

Toward such a Unity our Church may be a help just in so far as it is true to itself.

By loyalty to itself I mean the frank allowing of that tacitly assumed and only occasionally (and even then almost genially) disputed freedom (for our heresy trials are very few) that we enjoy, as individuals, to interpret our institutions in many ways. At present men of widely varying type of mind live in comparative peace within our Communion. They think in varied ways about such an institution as the Episcopate, such a formulary as the Apostles' Creed, and such a sacrament as the Holy Communion. Side by side within the same parish may be found men who think the doctrine of Apostolic Succession is vital and men who believe that a constitutional episcopate is enough, men who repeat the Creed with literal meaning and those who look upon it as a statement of historic significance, men who believe in the objective presence of our Lord in the consecrated bread and wine and those to whom the Lord's Supper is a memorial. Within our Church also are they to whom the ancient statement of the doctrines of the Incarnation and the Trinity are sufficient and they who, while holding the doctrines tenaciously, are looking for a restatement of them in terms of religious experience rather than in those of meta-

physics. Such is the generally recognized liberty exercised within our Church. To realize this varied inner life and to be willing to recognize as brothers those of similar variety of opinion outside our Communion is to take a long step toward Unity. There are signs of promise.

It is but a corollary to this statement to add that just in so far as our Church carries out the suggestions of the Bishops at Lambeth in 1920 it will make toward Unity. The Bishops could not speak with authority. They were, however, the closest approach to a representative group. And they have appealed to us to picture a Church "within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole body of Christ." At Lausanne the Archbishop of Armagh more than once told his more catholic-minded brethren that to attain to this ideal they must allow to the United Church a character at least as inclusive as that of the Anglican Communion.

It is not easy to say whether such a charitable mood is characteristic of our Church as a whole and therefore whether it is tending toward Unity. It is clear, however, that exclusive partisanship makes in the opposite direction. The extremist of either School when he insists that only those of his own opinion are rightful members of the Church is a sectarian of the most threatening order. He cannot tolerate diversity within his own Communion, much less can he picture the fundamental value of diversity in an inclusive



Communion. Of late there has been much of this partisan statement. Our contribution to Unity may be measured in part by its disappearance.

Furthermore, it is not enough that we allow to the United Church at least that diversity that prevails within our own. Much more is needed if union is to be anything more than organization. We must grant religious values to the manifold points of view and beliefs. It is not enough that we tolerate that other member of our own Communion who entertains a conception of the Episcopate the opposite of our own, who expresses his belief in the Incarnation in an unconventional way and who holds a view of the Holy Communion that is unreal to us. Much more than this is necessary. We must assume that those with whom we differ, provided that they are God-conscious and unselfish men, and that they are showing the apparent fruits of the spirit, have within their cherished beliefs elements essential to the well-rounded life of our Communion, that opposite views of Episcopate and sacraments, for example, are both divinely as well as humanly chosen statements of truth.

Signs of such wide and deep spiritual perception are not as numerous as they might be. The specialists among us are possibly they who in their zeal for truth in terms of definition rather than in terms of character fall farthest from this ideal. On the other hand, the people who, on the whole, do judge their neighbors by their conduct, may be the group from whom we may expect this charitable quality necessary

to Unity. The impressive signs are all too few. And yet it is on their emphatic appearance that our contribution to Unity largely depends. The only ways I know of by which we may discover whether we are not only allowing and welcoming diversity of opinion among ourselves, but cherishing difference because of its inherent religious worth, are ransacking our own minds and those of our fellow-churchmen to see how charitably we do our thinking, scanning the religious press, with a view to its religious sympathy, analyzing our so-called schools of thought, to ascertain whether the radicals really look upon the conservatives as brothers and vice versa. The results might be somewhat disappointingly illuminating. One hopes, however, that a candid examination of the facts would reveal that the School on Tory Row in Cambridge and the School among the hills of Nashotah are necessary to each other, and that, to quote from the current number of the Rhode Island Diocesan Record, the appearance on the same platform "of men of such different type and temperament as Mr. Frederic Morehouse . . . in contrast with Dean Washburn" may have something helpfully symbolic about it. To live with respect among ourselves is to be ready to live with others. To put it even more strongly, to live with religious dependence on one another is to be ready for life within a larger family circle.

Among the many virtues which our Church might possess in order to assist toward this inner readiness for Unity are three of which I would speak,—1. Readiness to put the Faith first. 2. Readiness to be

more elastically minded in our ideas of permissive Faith and Practice. 3. Readiness to give common sense more freedom.

Theoretically we put the Faith first; practically, as a Church, we do not. For example, it is not easy for most of us to dissociate the Faith from the kind of ministry which for so many centuries has been its custodian. However, to put the Faith first would have the double advantage of being historically sound and of reaching a common ground with many other Communions.

In the present stage of historical scholarship one would be a brave man indeed who would assert that there was but one kind of ministry in the early Church. He would, however, be standing on firm ground if he were to say that there was one fundamental Faith and that ministries of types varying with the locality were to protect and to propagate it. There can be little doubt that it was the common Faith and not an identical ministry that bound the earliest congregations together. Neither does it take an abnormal intelligence to see that at the present time types of Faith similar to our own are being preserved and propagated by ministries that differ from our own.

And relative to the Sacrament of the Holy Communion a similar situation prevails. The point of vital importance in early days was that the Lord's Supper should be celebrated and not primarily who the celebrant was. It is quite arguable at the present time that the administration of the Lord's Supper

is essential, while whether minister or priest administers it is a matter for time and place and people to decide. Ministries other than our own have since Reformation days carefully guarded the Sacrament of the Lord's Supper, and, to show that a special view of this Sacrament is not peculiar to ourselves, I myself have heard Methodists, Presbyterians, and Congregationalists, while sharing their religious convictions, say that to them the Sacrament was more than a mere memorial. As in the earliest days, so now, the Faith and the Sacraments are conserved and continued by a ministry of many names.

If our Church were ready to rivet its attention on the Faith, respecting all institutions that protect it, the prospect of Unity would be bright. But as one looks about, as one reads the religious press, as one listens to ecclesiastical conversation, as one notices the insistence on a certain type of ministry, one wonders whether our Church is helping or hindering the movement toward Unity. Our ecclesiastical memories are very short; we do not remember that there were days of different principle and point of view. We are bound by the prejudices of to-day and of yesterday. Elizabeth and religio-political acts of Uniformity, invaluable in their day, are ball and chain about our ankles. Until we rid ourselves of this mood we shall keep the brakes locked tight on the wheels of progress toward Unity.

Second, we must be more elastically minded in our ideas of permissive Faith and Practice. We are prone to accept things as they are or as they have been for

a not very long past. In other words, we are not in a mood to yield to change even when the change is a concession to apparent religious need. Although the example that I shall use does not officially concern our Church at present it illustrates a mood common to ourselves as well as to the Church of England. Recently I have been watching with interest the successive revisions of the English Prayer Book relative to Reservation. And as I have read the carefully guarded language of permission to reserve I have wondered whether the revisers had in mind primarily to retain the Elizabethan or the Caroline limits of Anglican religion or whether they were thinking of the present religious people of England. Is it their purpose to be true to any moment of the past or to be true to the present or to be true to souls? Can the English Church (of which after all we are a part) be stretched to such a point that the Reservationists may feel free within it? And I have gone on speculating as to whether such grudging concessions promise well for the severer problems to be raised by a larger Unity, for surely there must be room in the United Church for those who would venerate the Sacrament. What one craves in our own Church is a mood that will be quick to notice religious need and equally quick to gratify it, even though the gratification mean a strain on the institution and even on the imagination. The Church after all is made for man and not man for the Church. Among us at present, on the one hand, the man who wants to be left alone with God in the Church with no assistance but his

own thoughts and the man who gets comfort from the presence of the consecrated Bread and Wine are having an equally hard time of it. In order to help toward Unity our Communion must be more elastic.

Third, we must be ready to give common sense more freedom. Do not for a moment imagine that I use this expression in any cheap way. I do not mean gumption or horse-sense, either one of which may suggest a tincture of unintelligence, although even they seem sometimes to be divinely guided. Rather I mean that principle which in law and in history has had a prominent place in the solution of difficulties. Aristotle emphasized it; early and mediæval churchmen called it into action; men are on the point of appealing to it now in solving the problems of Unity. Where law ceases to be helpful common sense, natural law, or equity (for they are synonymous terms) may rightfully be appealed to. Augustine of Hippo followed the law of common sense when he urged the reinstatement without reordination of the schismatic Donatist bishops for the sake of the peace of the Church. Publicists of the late fourteenth and early fifteenth centuries and the Council of Constance called it into action that the three contemporaneous popes might rightly, although illegally, be deposed. Henry VIII and Cranmer exercised it royally at the beginning of the sixteenth century. The Anglican Communion in South India is at present appealing to it and, unless the Church as a whole offers a better way out, South India may shortly blaze a trail for the rest of us by acting on it. It must be remembered



that common sense, as these have used and are using it, is transfigured by an unselfish desire to fulfil the main purpose of the Church. It must be remembered that Schism is the arch heresy.

At present we are in the thick of riddles, religious and ecclesiastical strikingly like those of earlier days, and we are in a condition and a mood not unlike that of those who tried to solve them. Have we the imagination and the enterprise to follow our predecessors in their way out? If the Church in South India takes the first step shall we blame or praise? Let us remember that running some risks for the sake of the Kingdom of God has been a mark of the creative periods of Church History. The great risk-runners stand high among those to whom our religious debt is heavy. A survey of conditions is not reassuring. Our rubrics are very downright. We *must* follow a very definite form of worship; latitude in liturgical use is not encouraged. The non-Episcopalian does not feel altogether easy when he comes to our Communion; he can quote our own rules against the practice. An unepiscopally ordained man may legally preach for us only by special Episcopal permission. A Reformed Episcopalian validly, although irregularly, ordained, must, forsooth, receive conditional reordination if he is to minister without criticism at our altars. If there is to be Adoration it must be almost surreptitious. A United Church of the kind I have in mind will demand a greater freedom, a more sensitively personal manner of getting at the heart of right and wrong. With us at present, as we approach



the problem of Unity, are the primary matters our Customs, our Common Law, our Statutes, excellent in their place, or are they Equity, Natural Law, Common Sense?

To sum up: Our Church offers excellent promise of being a help to Christian Unity. By many outside its membership it is already called the *Via Media*, the Bridge Church—in other words a hopeful means by which we may all come together. But in order to give the appearance a more persuasive reality we must look upon our internal differences as matters of religious nature and of spiritual value, accommodating ourselves to their free expression; we must put the Faith first, and we must place it so high that all other objects of reverence, however deeply they are rooted in our hearts and in history, become secondary to it; we must make the great assumption that our Church is mobile enough to include all honest and tried religious practices; we must abandon ourselves to the hazards of self-sacrificial change if only thereby the Faith of Christ may prosper.

## IS THE EPISCOPAL CHURCH A HELP OR A HINDRANCE TO CHRISTIAN UNITY?

BY REV. C. MALCOLM DOUGLAS

ALL Churches are a hindrance to Christian unity. Their representatives in council, as at Lausanne, invariably begin by admitting that every denomination is, in its own measure, responsible for a divided Christendom. Christian unity must, of course, include the unity of the Church. The first requisite for church unity is that it shall be Christian, a fact too frequently forgotten. The Churches, indeed, have usually been the most active opponents of unity in Christ. Every Church confesses its fault. Every Church calls its people to repentance. But which of them ever brings forth fruit meet for repentance?

The denominational spirit is the real foe of the Kingdom of Christ. It is, first of all, a divisive spirit. Every branch of the Church is confident of its own infallibility in some respect and claims some sort of monopoly in Christian essentials. Every division, it is said, is justifiable and necessary, for every group of Christians is in possession of truth which is inaccessible to any other group. We seem to believe that Christianity cannot be grasped in its perfection outside the Church of our allegiance. Every Christian society is, in its own judgment, superior to every other Christian society and must be carefully segre-

gated from it, in order to avoid contamination. It is loyalty to a sectarian pattern and a factional formula that generally comes first with us, not fidelity to the Master of Life and the blessed company of all the faithful.

The denominational spirit is also an imperious and grasping spirit. Every Church in America is engaged in a scramble for all the available power and accessible money, in order to extend, intrench and perpetuate what the Prayer Book calls our unhappy divisions. We are content to make our plans and push our propaganda for the most part without reference to other Christians, without effective co-operation, consultation or conference. The Church to which we belong is, we agree, the pattern for the Church of the future. The fragment endeavors to set the pace for all the other fragments. The fractional emphasis is substituted for the emphasis of Christ. The unity for which every Church is openly or secretly hoping and working is a unity that insures its own supremacy in the future, and involves the submission, conformity or absorption of all the other Churches. What has such a unity as this to do with Jesus Christ?

The denominational spirit is a self-centred spirit. It never practises the virtue of humility, nor does it exhibit the grace of sacrifice. The pride and selfishness that we deplore as sinful in an individual are regarded as admirable in a Church. Every Church is engaged in contemplating, commending and extolling its own excellences. Every ecclesiastical division thinks of its own ways of belief, order and worship as

the standard of Christian values, and sedulously devotes itself to the task of sectarian propaganda and extension. Institutional selfishness is the denominational way of life. Denominationalism is the negation of certain moral values. Denominationalism is sin.

The Christianity in which most men have been reared is hardly the Christianity of Christ. It is partial and divisive, greedy and selfish, disloyal to Christ's Will, deficient in Christian love, proud and complacent, ignorant and prejudiced. It is a kind of smoke screen which conceals from our vision the Sun of Righteousness. Denominationalism has impaired the Christian vision, rejected Christ's Teaching and denied Christ's Spirit. It can neither save its adherents or the world. All that it can do is what it is now doing—perpetuating its mistakes and follies and sins.

The Episcopal Church, like all the other Churches, shares in the evil of the denominational spirit, but like the other Churches, it happily contains within its membership a hopeful group of persons, who refuse to breathe the sectarian atmosphere, to repeat its shibboleths or accept its perversions, whose aim is to do what they can to make the Episcopal Church Christian. They have confessed the sin, repented of it and are bringing forth fruits meet for repentance. It is through these that the Episcopal Church bears its witness and makes its contribution to the cause of Christian unity.

It remains for me to speak specifically of the Church in which our lot is cast. The Episcopal

Church is officially and particularly a hindrance to Christian unity. It teaches as certain what we are beginning to see can never be proved. It regards the episcopate as the centre of Christian unity and the necessary element in Christian association. It is unable to give substantial recognition to other Churches and ministries among us. The attempt to show that Christian unity must be the child of apostolic succession is, to be sure, a pathetic failure, but the Episcopal Church is officially committed to it.

The Episcopal Church, as it is generally represented and understood, insists upon the Apostles' and Nicene Creeds as the standard of Christian profession. It presents the Apostles' Creed as a prerequisite of Baptism, a condition of church membership, and an essential of worship. It exalts both Creeds as indispensable factors in Christian unity. The Episcopal Church proposes to accept men and women who profess the ancient Creeds and to reject all other disciples of Christ. What an extraordinary notion it is that the religion of the heart of Jesus lives only by virtue of two creedal statements shaped by Christian brethren in the past, and cannot survive without them! How is it that Christ becomes the sponsor of the Creeds? And what have the Creeds to do with unity in Christ?

The Episcopal Church officially presents the Sacraments, not as moving means of grace, which the faithful will want to use for their soul's health, but as stringent commandments of Jesus, a second Moses on a second Sinai, to be implicitly obeyed by all who

would share His Spirit or seek His Grace. Baptism, it is said, makes a man a Christian. The Holy Communion keeps him a Christian. It is doubtful, indeed, whether Christ demanded Baptism as a condition of entrance into His company, or insisted upon Holy Communion as a condition of continuance in discipleship. But the Episcopal Church insists that the doubtful shall be accounted certain and the salutary reckoned as essential. Is this dubious and over-emphasized sacramentalism a reasonable approach to Christian unity?

The growing tendency toward centralization, the attempted standardization of all Church activities, the eagerness to apply the methods of big business, the almost Teutonic zeal for a rapacious efficiency, the too frequent exchange of a shepherding episcopacy for a magisterial prelacy, the establishment of a pushing bureaucracy, the obvious confidence in material resources as the chief instrumentality of religion—all the symptoms so characteristic of our present situation—are evidences not of a desire to serve the world in Christ's name or to further the cause of Christian unity, but rather of a determination to strengthen our denominational bulwarks, to build higher our sectarian towers, to accentuate our alleged superiorities and to make any effective work for Christian unity hopeless and impossible. As long as all our strength, labor, interest and money are demanded for divisive purposes and aims, the cause of Christian unity will be hamstrung. There seems to be no real room for Christian unity in our denominational pro-



gramme and no suggestion of the sacrificial spirit which must guide the hearts and move the hands of men who labor for peace.

Christian unity is unity in Christ. It must be built upon truth, not upon conjecture; upon faith, not upon faction; on love, not on selfishness; on Christ, not on ecclesiasticism. We cannot see Christ, we cannot see Christianity through the veil of apostolic succession, sacrosanct Creeds, overcharged sacramentalism, and institutional arrogance. The visibility is entirely too low. We obscure Christ and pervert His Teaching when we identify Christianity with any kind of ecclesiastical development.

Christian unity, about which we talk and talk till every decent man is sick at heart, can never become a practical matter until we are willing to surrender our sectarian pride, our ecclesiastical prepossessions, our factional ambitions, our denominational cupidity and our separatist prejudices. Official Christianity is nowhere prepared for this step, for official Christianity is unconverted and unregenerate. There is, however, in all the Churches an increasing host of men and women who see or begin to see with the eyes of Christ, in whom Christ's prayer for unity is already fulfilled, without any assistance from official Christianity or ecclesiastical device. They are the saving remnant of the Church of Christ. They are the pioneers of Christian unity. They are the prophets of a Church that we hope will some day be converted to the Christianity of Jesus Christ.



# IS THE EPISCOPAL CHURCH A HELP OR A HINDRANCE TO CHRISTIAN UNITY?

BY FREDERIC C. MOREHOUSE

THE tradition of the Church Congress places upon the last speaker a different burden from that of the preceding speakers. It is not anticipated that he will favor the audience with a thesis of his own; rather it is his task to bring together or to supplement the views expressed by the preceding speakers. I feel strongly with the second speaker that there is a view of unity to which the Episcopal Church is a great hindrance, and the reason it is such a hindrance toward the carrying out of certain ideas of unity is because it has so very definite a hold upon that conception of unity which is based upon the ecclesiastic prayer of Our Lord in which the insistence upon truth came first. Men constantly quote the prayer of Our Lord that they may all be one, but how seldom do we hear coupled with that prayer the earlier portion of that divine intercession which urged upon the Heavenly Father that they might be kept in the truth! That the unity that is of the blessed Trinity may so prevail on earth that they may all be kept in the truth and therefore as one is the earnest prayer of the Episcopal Church!

Now individuals may help or hinder. Individuals asserting a greater or less influence, having a

greater or less hold upon the eternal verities, differ very widely among themselves as to the degree in which they may be considered helpful in the movement toward unity. I venture to say collectively and corporately the view of the Anglican Communion that has been presented in more than one great instrument and presented to the Christian world, has had a very marked influence in all Christendom in preparing for that day when with the guidance of the Holy Spirit all may in fact be one. It will not be the oneness of uniformity, the oneness of a hard unloving intention to deprive men of the natural rights of thinking or doing. It will not be a unity in which men will all agree on everything, in which thought will be stifled, in which progress will be at an end; but we hope that the unity for which corporately the Anglican Church is working and praying is that unity which may so apprehend the whole truth of Almighty God as to bring the knowledge of the truth to all the nations and tongues upon earth.

We speak, for instance, of Catholic unity. What do we mean? We mean the unity of wholeness, the unity of acceptance of all that has been revealed through the constant drawing of the Holy Spirit upon the minds and hearts of men through all Christian ages in such wise that all may be preserved and all may be so adapted to the successive ages as to make Truth forever new, as it is inherently forever old. The Anglican position is fairly well known through the great historic bodies of Christendom. I have been greatly interested in two pamphlets that have lately

proceeded from German delegates to Lausanne, in which each of them has devoted much attention to the Anglican position as he sees it, as it was presented at Lausanne, and as each of them has read it in the literature of this Church. The first of those was by Dr. Von Marken, a distinguished delegate from a German university. He stands almost directly on Anglo-Catholic ground in presenting the thesis that we never shall have unity throughout the Christian world unless we have it on substantially the basis which Anglo-Catholics have made known to the Catholic world,—that is, upon the old faith of the Church as it has been gradually stated and evolved throughout the Christian world, plus the recognition of the human mind working always and the constant contribution of Truth by the Holy Spirit to-day as well as in earlier ages.

To the other pamphlet, by Dr. Heiler, whose name is one of the best known of German theologians, I wish to devote a little more attention. Dr. Heiler is very critical of the Anglican position, but his criticism is based on certain considerations that will be very illuminating to us. I have ventured to write out a brief synopsis of those criticisms.

“The first positive achievement of Lausanne consists,” according to Heiler, “in the recognition of the Gospel as the Church’s message to the world on the part of the representatives of Catholic tradition (Orthodox, Anglo-Catholics, Old Catholics), while the spokesmen of Protestantism manifested their ‘will to Catholicism’ by assenting to the conception of the

Church as Christ's mystical Body. The second positive result is the recognition of the principle that oneness in life and work (as at Stockholm) falls short of representing perfect oneness, but that the organic unity of the churches in the same creed, the same ministry and the same sacraments is to be recognized as the high goal of Christian unity. Thus the Conference in its vast majority repudiated, in principle, the position of Protestant liberalism which refuses to consider itself bound by any dogmatic and institutional standards."

Heiler dwells also on the negative results of Lausanne—the failure, first and foremost, of Anglican minimalism; that is, of the principle of the irreducible minimum (the Quadrilateral) which the official Anglican Church inherits of Catholic elements and on the basis of which it would unite the several Churches; hence, the term bridge-Church. This policy he contrasts with the maximalism of the Orthodox. The Anglican is truly a bridge-Church, "but this applies to that Church not by any means as originally constituted—in this respect it is more thoroughly Protestant than the Lutheran Churches; rather, it applies only and solely by reason of the magnificent Catholic revival which has given to it a new face. Just in so far as the Anglican Church carries through consistently to perfection this Catholic revival, anticipated in the Laudian restoration theology and introduced as a permanent leaven into Anglicanism by the Oxford movement, is it actually building a bridge to the Catholic Church from which Anglicanism itself

had originally departed quite as far as the other Protestant Churches. But in so far as Anglicanism clings to its Protestant tradition, in whole or in part, does it fall short of finding its own way back to the traditional Catholicism; for Catholicism spells universalism and wholeness and excludes the Protestant attitude as a thing foreign thereto."

He criticizes the Anglican position as he understands it, because "it holds to but a minimum of Catholic truths and values, the Nicene dogma (not the whole of the dogmatic decrees of the Church Catholic), the threefold ministry (yet without the sacrament of orders), the two chief sacraments (not all of the seven, together with the Eucharist but with no binding belief as to the Real Presence of Christ and the sacrificial character). No really Catholic mind ever could recognize such a minimum as a basis of union, for such recognition would import the destruction of Catholicism, whose very essence lies in its uncompromising fidelity to the whole."

Dr. Heiler speaks of the "instinctive (not infrequently passionate) antipathy which all genuine Protestants feel toward Anglicanism, which to them seems, precisely by reason of its insistence on its irreducible minimum, more intolerable than the maximalism and universalist institutionalism of the Orthodox and Roman Churches." Dr. Heiler feels that Lausanne failed to deal with the fundamental need for "ascertaining what was at the bottom of the two great schisms; that between East and West on the one hand, and that between Catholicism and Prot-

estantism on the other.” He hopes that “no such all-inclusive conference as Lausanne should be called to meet in the near future,” and makes the unique suggestion that “research in an university” is far more useful, and recommends the Old Catholic faculty at Beaufort as “admirably adapted to such a purpose”—“a comprehensive and full perspective and an exhaustive knowledge of Eastern and Western Catholicism, of Anglicanism and Protestantism.”

I want to point out that this is a criticism of the current Anglican position by a distinguished German scholar who looks to the Anglo-Catholic movement to give a whole idea to the Christian world by which the progress toward unity may be made in the Anglican Communion and in presenting that basis to the Christian world, instead of what he terms the “basis of minimalism.” We venture to say we shall not have unity based on wholeness of thought.

Moreover, we must have something to contribute to the idea of unity. Our contribution is not that of bishops; it is not that of something that is æsthetically good and bright and beautiful. Our contribution is to hold up the idea of that faith, that order, that tradition which has come from the beginning, always being worked over by the Holy Spirit so as to be presented in each age in the language of the people of that age.

Oh, that we could make it understood by the rank and file of Christians that when we seek in the devotions of some foreign god to find something that will appeal to the hearts of certain people who seem now untouched, that we are not seeking thereby to take



over that which is well fitted or well adapted to the home in Christendom, but because the parts fitly joined together may appropriate from the wealth and thought of all the centuries and in all the lands in which Christianity has been preached and known, so that that which is good may be taken and presented to a people that they may weave into their souls and lives the experiences of all the people of all the Christian ages.

Our conception of unity is something which is gotten with nothing less than that. We are not content with forcing our devotional or intellectual lives, interlined, bounded by four centuries. We are not content to pick out the faiths of one age in the Church and say, "You must never deviate from the thought of those faiths or scholars of the day." We are not willing to accept any statement of the Church and say any thought of the Twentieth Century must be tied hopelessly and beyond question to the thoughts of men of that particular age. We are not willing that movements that were blessed by Almighty God in the sixteenth or tenth or any other century shall be the standard from which we cannot or shall not deviate. In short, we demand as the basis of unity all the treasures of the Christian Church in nineteen centuries. No land, no Christian land, no century, has been so devoid of the Holy Spirit that the experience of that land and of that century can be left out in the final get-together of all those forces of Christendom that must be the prelude to the unity of Christendom.

In the consciousness that the movement toward



unity is inspired by and is protected by, and is guided by the Holy Spirit, in the confidence that He is leading this age as He has led other ages, in the thought that in so far as we of the different factors in Christendom are divided among ourselves as to what is truth the Holy Spirit will gradually reveal to the whole Church His own contribution of the truth, we are confident that the age will come when the unity for which Our Lord's ecclesiastic prayer was given, a unity in the truth, will be fulfilled.

Our steps toward unity are primarily in prayer, in the hope and the thought that the Holy Spirit will guide us. We differ in many details. We differ even in things that are essential. Oh, how we long so to know each other, to see into the hearts of each other so that we may appreciate at its fullest value all those Christian experiences of other men that seem foreign to ourselves! We each have a Christian experience that is only a partial experience, but to us it is so easy to make it seem as if it is the only experience, the only apprehension of Almighty God that is possible to men. We must train ourselves to appreciate each other. We must train ourselves to be very careful that we do not crush out of Christendom one thing, be it presented by the most ignorant of all the churches and branches of Christendom, which has brought spiritual appreciation and solace in trouble and careful drawing toward the hosts of heaven to the smallest of any Christian soul. We long for that unity of wholeness, and it is because no one of us is so far able to appreciate the wholeness as to be able to

write it down that the day for the reuniting of the Christian world has not come. What does that mean but that in the providence of Almighty God, in the guidance of the Holy Spirit, the end has not come yet. We write and speak and make our beautiful pleas, and express our hopes and make all the blunders that it is possible for us to make, no doubt, but we are trying, God knows, to throw away the spirit of sectarianism and lack of appreciation of our brothers in such wise that God may be able to work in our hearts and our minds and our souls, and to enable us so to interpret His will, His purpose, His perfect knowledge of all the truth that through our efforts, feeble as they are but honest, God may lead the world nearer and still nearer into the perfect wholeness of the appreciation of the Catholic truth of all the ages as shall enable the whole Christian world unitedly and appreciatively and lovingly to be one.

## THE DISCUSSION

REV. DR. DELANEY: I was a little surprised that no one suggested that one of the chief ways in which the Episcopal Church can be a help to Church unity is in simply continuing to be what it is—a very extraordinary assemblage of people of many minds and many opinions, who still contrive to live together in more or less harmony and charity. I should say that, if we can continue to present to the world this experiment, you might say this demonstration, that it is possible for people to live together in one communion who hold the Faith from so many different angles, then I should say that we are doing a great deal to contribute to the cause of Christian unity.

Any church which can hold together a man like Mr. Morehouse with his well-known convictions on Catholic truth and practice and order, and a man like my friend Mr. Douglas who made such an eloquent appeal to-night for the true spirit of Christian charity, is doing something which is of very great value in the world to-day. I do not believe that we can have any kind of unity that is worth anything, that presents only one side of Christian or Catholic truth. I do not believe that the Roman Catholic view of truth or the Orthodox or the High Anglican or the Liberal Anglican, or the Protestant view can possibly

be the church for the world. The only kind of church that can appeal to all mankind is the church that can embrace all those aspects of truth. Now, what we must do is to demonstrate to the world that that is possible; that we can work together in amity and harmony, that we can go on stressing the things which we hold of value, without calling names, without heaping scorn upon our brethren who think differently from us—that is the thing we can do. It is only in so far as we can do this that we can help Christian unity.

If we present to the world simply a warring group of people who are always fighting one another, then we are certainly a hindrance to Christian unity. But we need men in the Church who stand for what Mr. Douglas has said to-night. You must have that side presented. We are altogether too much inclined to be infected by the inferiority complex. That is the trouble with all Sectarians. Each little sect, each group of Christians knows perfectly well that it is a small group, a mere fragment, and so the inferiority complex is constantly stirring them on to make them believe they are the best Christian body in the world. It is absurd for any Christian body to believe it is superior to any other Christian body. We want to get away from that. We want to admit we have our faults. We can put it into practice between ourselves—"Charity begins at home." We don't have to go far to show the true Christian charity. We can show it in our attitude toward the priesthood, toward our brethren of the laity. I wish that for the next two or

three years it might be possible in this American Church for us all to make a resolution that we would never say one word of criticism of any of our brethren, that we would emphasize the thing we stand for—try to live up to it, try to be sincere and in earnest in our practice of religion as we understand it.

That is the thing we need to be concerned with. We don't need to be concerned so much with converting our brethren to our view of things as praying Almighty God that we may be generally converted. So, whatever your position, whatever your ecclesiastical views, I say—live up to them! Try to present them positively and constructively. Let us each contribute what we can to the life of the Church during the next three years. Then we shall indeed be making a real contribution to the world in the cause of Christian unity.

REV. G. M. WILLIAMS, S. S. J. E.: I was much surprised to hear Father Delaney say that no Christian body is any better than any other Christian body. That is simply ridiculous. Of course, some Christian bodies must be better, whether we view the thing from the point of Christian charity, as Mr. Douglas urged us so strongly to do, or whether we view it from the point of Christian truth, as Dean Washburn and Mr. Morehouse emphasized.

Some Christian bodies must come nearer to our Lord's conception of what is truth than others. I should think under those conditions it is our business to attach ourselves to the Christian body which we

think best. I would not for one instant remain in the Episcopal Church if I did not really believe that, in spite of many faults and failings in the matter of truth and in the matter of love, it is approximating our Lord's view-point on those matters more than any other Christian body. Suppose, for instance, I assume that the official teaching of the Episcopal Church on the episcopate, on the creeds, on the sacraments, is not in harmony with the teachings of our Lord. If I believed those things were contrary to the will of our Lord, why should I remain in the Church which insists upon them? for by so doing I am participating in what Mr. Douglas has said is the greatest heresy of all—I am participating in and making myself responsible for the sin of schism. Dean Washburn said our views on the episcopate and the sacraments commended us to the other denominations, and Mr. Douglas said they didn't. I don't know which is right. They are both very learned, and I wouldn't dispute them.

Our Lord came to teach us love and charity, and also to teach us the truth as it is in Jesus. It will not do in the interests of merely sentimental, emotional love, to throw over the truth. That we could never do, because the truth is God. It would never do to so cling to things we thought were truth as to throw over the principle of love. The thing to do is to hold both. So far as God gives us the grace, it is to speak the truth in love. That is the programme for the Church of the future. The reason I remain in the Episcopal Church is because it is doing that, in spite



of many faults. The speeches of the men here prove that that is indeed the case.

REV. DR. BATTEN, CHAIRMAN OF EXECUTIVE COMMITTEE: Christian unity is a very interesting topic, but it is purely of academic interest because it is quite inconceivable that it should ever happen. Of course, the world might say in the course of a thousand years or so that it might seem to be possible, but as far as anybody can see to-day, it is of no vital interest. Yet why do people go to certain places, spend thousands of dollars in travelling all over the world, and spend weeks in discussing the thing that is absolutely a dream, never to be realized, so far as we can see, in the history of the world? Well, it is because we feel deeply that there is something so right about it—absolutely impossible, and yet, some way it ought to be.

Why is it impossible? The reason is that if we had a united Church, a unity organically, nobody would be satisfied with it. Have you ever stopped to think what is the only possible kind of a united Church? What kind of a Church would it be? Everybody gets together, everybody calls himself a Christian. Two characteristics of it. Everybody would believe exactly what he pleased, what he thought. You might have a new creed—but there is no use talking about that because you see we don't agree, and so we can't have a common creed. We can use common words—we mean different things. A Church in which everybody is allowed, that is the provision when you come in here. I may believe this but you believe abso-



lutely whatever you want. You can't have a united Church without that. And nobody wants that. Another characteristic: everybody is going to worship God just exactly as he sees fit, and I have some hope our Church may make a contribution.

I remember an experience once when I was a young rector. Some of the ladies waited on me and said to me, "There is a young woman who is always bobbing her knees. We wish you would make her stop it; it annoys us." I said, "That is reasonable. Suppose that young lady came to me and said, 'those ladies should do so-and-so.' Suppose I said to you, You have got to do that." They said, "Well, we wouldn't do it." I said, "I don't blame you. And I think that is what the young lady would say."

That is what we have got to have in that new Church. To some of you that might seem as if that would be an impossible Church, but it would be a beautiful Church, a magnificent Church. For example, I have heard of people who were married a long time. They say, We always think just alike—never a cross word. I say, My heavens! What a dull life!

My idea of marriage is that men would sometimes like to knock their wives down—but it isn't done. Why? Because they have undertaken the job of the adjustment of different lives. And they fight it out and they succeed, and in the end they have got a vastly more glorious life than those who have never differed. That kind of married life is always big and at the end is grand, if people only realize that!

I think the united Church will be something like

that. At all events we feel like shooting and feel like knocking somebody down once in a while because we don't absolutely believe the same thing and worship quite the same thing. The difficulty is when somebody else comes in, we are not quite satisfied. We want to draw the limit somewhere. But if you want the Church that is unity, you can't draw the limit. Let us realize we have got to settle our differences and keep the love of Christ, and we may be able to make a contribution, but it is a long ways from coming now.

# CHRISTIAN TRAINING FOR MARRIAGE



# CHRISTIAN TRAINING FOR MARRIAGE

BY REV. ENDICOTT PEABODY

THE statistics for this country—we have read them often lately, we are likely to hear them repeated many times—show one divorce for every seven marriages. An appalling record; what can be done about it?

Some who have written upon the subject suggest that something new will come out of all the confusion—a *laissez faire* doctrine. So the prophet to the question, "Watchman, what of the night?" made reply, "The morning cometh and also the night."

The night seems to be upon us and covering the land with darkness.

With our faith in the divine spirit in human nature, we cannot believe it final. The deepest instinct of the soul is for home. The degradation of marriage means the destruction of the home. This cannot come to pass here.

Many of us have a profound confidence in the essential right-mindedness of our country. With Lowell we declare,

"We will not dare to doubt thee;  
But ask whatever else and we will dare."

It is not many years since the Professor of Art in one of our universities asserted, "Religion is dead; and Patriotism is dead; what wonder that Art should die?"

Yet we are assured by the most competent of judges—I am quoting the opinion of John Singer Sargent—that the architecture of America is to-day the finest in the world.

In the late war it became evident, so one of the chaplains at General Headquarters has told us, that the American soldiers were morally the cleanest in the field.

We have no cause for despair. And yet one in seven. These are the figures in all their brutal reality. There may be reasons which make divorce inevitable—cruelty or degradation of character which would render the home unfit for the children. There are exceptional circumstances which may justify it. But in general we may say that divorce is like piracy—“*Hostis humani generis*” an enemy of the human race.

It is not necessarily the worst enemy. Some of us can recall the last part of the nineteenth century. We have all read the literature of the Victorian age—a great improvement, many of us consider, upon the era of the Georges—and we know that the family life of the Victorian time, extolled as it was, and on the whole rightly so, was seriously degraded by immoralities. It was an immorality half taken for granted, half concealed, which gives the rising generation a fair reason for charging the age with hypocrisy.

In lands which have not come into this condition of wholesale divorce there are still found, in greater numbers than before, we are told, instances of men

and women living together not in wedlock, whose illegitimate children are received in what is counted "Good Society."

Still there is found, and it is defended, the old double standard of morality, which excuses the male offender and brands for all time the woman seduced or sinful. The new status of women based upon the possession of the suffrage will, we trust, put an end to the acceptance of this indefensible theory. Yes, there may be things which are more degrading to national life than divorce.

And yet there are the figures, one in seven. The practice has affected all ages. "My two dolls are married now," said a little child in the nursery, "but next month they are going to be divorced."

Some of the causes of the evil are evident; characteristic, many of them, of the times in which we are living.

Among the commonest is the notion that a person has a right, a primary right it seems, to happiness. There is no thought of the great principle of Jesus of losing one's life for another and so finding it. "I think," wrote a boy evidently out of the experience of his own home life, "that married people would be much happier if they forgot their own happiness and worked together for the happiness of their children; they would then have their thoughts centred in the same direction and would not have time to brood over any small arguments that they must have anyway."

Some are seeking divorce with the excuse that their



mates are not interesting. I find my husband, my wife, dull. I am bored at home. So why should we stay together?

Again there is the desire for "self expression," as the hard-worked phrase runs. "There are in me great possibilities of art or music or literature or the drama, and I get no encouragement at home. My development is interfered with. Let me be free!"

Or there is the lightly acknowledged fact that they do not get on. "Here we have been married for a good many years," wrote a woman to a friend. "My husband is a fine character. I admire him more than I admire any one, and I like him, but we have never made it a 'go', and so we have agreed to give it up. We shall only be separated, at least at first," she added.

Lastly comes that which, I fear, we must confess to be the commonest cause of divorce. I mean the desire for another marriage. Again the acknowledgment is made with brutal frankness. I don't love my present husband or wife and I have come to care for another person. It is a case of true love, this one, real, romantic affection. The "other person" is some one who, while the home still existed, outraged it and all its tenants by entering in the guise of friend and by subtle attentions won the fancy of the weak or wicked party, and broke up the family. And—this is to many of us incomprehensible—the person who is guilty of this infamous crime is often tolerated by the husband or wife offended and received by society as a worthy member of the same.

It is a striking fact that the frankness which is supposed to be the feature of the era fails here. Instead of calling the offense, as Christ calls it, adultery, ("He that looketh upon a woman to lust after her . . ." and the same sin applies to the other sex as well), they speak of it as a "beautiful discovery." While in the courts they enter "desertion" as cause for divorce, as soon as the decree is obtained, another contract is made at once. Strangely enough, even in these cases, there is a desire for the service of some Church, and what is still more extraordinary, a minister can generally be found to give his blessing upon such a union.

Contubernium they called such arrangements in Roman life, a living together, of slaves, in contradistinction to conubium which was the legitimate estate of marriage.

What remedies, if any, can be found for this world thus out of joint? The conditions which we have described are partly due to hasty marriages. Give them time, require them to take breath between betrothal and wedlock in order that they may enter into this state soberly and advisedly—or more nearly so than at the present time. Let us return to the ancient custom of proclaiming the banns. That has been tried: it has, I believe, somewhat reduced the procession to the modern Gretna Green.

Education, another suggests, affords the proper safeguard. There has been too much of mystery in marriage and all that is connected with it. Let us blow off the fogs of reserve which have been thrown

around the relations of man and wife. We will teach the facts of life in our biological courses. We will initiate children into the meaning of sex. Away with the concealments of procreation. "To the pure all things are pure." Knowledge of physical processes is the cure for this evil of divorce. But knowledge, it is well for us to bear in mind, does not necessarily bring righteousness. The medical student who is familiar with the anatomy of the human frame and its functions has not moved on a conspicuously higher plane than the graduate students in other professions; nor have doctors been so seldom connected with divorce proceedings that knowledge of sex can be counted the solution of our problem.

With the increase of divorce has gone hand in hand the propagation of books and plays and pictures that have to do with the workings and vagaries of sexual relations. There is nothing left unsaid in regard to what was formerly called the "mystery" of life. It is all brought to the light of day. Of sex matters the young might say with a famous Oxford scholar, "What I don't know isn't knowledge."

The remedies must be of a finer nature if they are to have a permanent effect upon our demoralized state. Something more must enter into our training.

The parties to the contract may be helped to realize that this condition of marriage is of interest to the community at large. The moral life of the State is endangered, we believe, by the increase of promiscuous sex relations. These divorces and remarriages may have a similar effect. We cannot become a sound

or stable Nation if the very corner-stone of human relations is undermined. "You owe it to your country to do all in your power to avoid it in your case," we may fairly say to those who contemplate divorce.

The marriage vow sounds like a solemn thing. "In sickness and in health to love and to cherish till death us do part according to God's holy ordinance; and thereto I plight thee my troth."

A young man addressing a group of parents the other day, airily remarked, "We do not hold marriage sacrosanct." If that be the case they should be urged to take other than the Church to unite them, for even one who ignores the authority of the Church would hesitate, if possessed of common honesty, to break an oath taken in an *ordinary court*. "Till death us do part" should have some retaining power for those who have taken the vow in good faith at the altar.

The law of the Church, whether it allow remarriage in one instance or not at all, is not likely to exercise effective restraint. Where no divorce is permitted as in another Church than ours, it is possible to get a divorce for many causes arising before marriage, some of them so trivial as to open the door to every one who seeks release. It does not matter to the ordinary man or woman what the utterances of Church authorities may be. They can be ignored or despised. When the madness is in them men and women cannot be controlled by any "ipse dixit."

A more hopeful way is found in regarding marriage on its human side, which St. John tells us is

divine, I mean—that of love. In the two great choices of life we act with strange lack of responsibility. We toss up, as it were, for our vocation. "I guess I'll go into Law or into business" is a frequent answer to the question "What are you going to do in life? We fall in love. There is a failure to realize the length and breadth and depth of Love. "All the current of my being—physical, emotional, intellectual, spiritual—all the current of my being sets to thee," writes the poet. That is the great assurance of a lasting married life. It is not simply desire, physical, emotional—there are no roots there which will hold in time of stress;—or merely intellectual, for the mind by itself may form a cold judgment; or simply spiritual, that may not understand or make allowance for human incompleteness. It is all these combined, "all the current of my being sets to thee."

To keep this Love alive and growing you must have a great purpose in life which will be enlarged and developed by marriage.

"But were I joined with her," King Arthur says,  
 Then might we live together as one life,  
 And reigning with one will in everything,  
 Have power on this dark land to lighten it,  
 And power on this dead world to make it live."

That is the inspiration of a man's life. We—she and I—can together do what neither can achieve apart.

So you have a partnership, a working together for some high end in family or nation or in the world.

It is a mistake for a man to keep all his work and his enthusiasm for it in the counting house or study, and to avoid all talk of 'shop' in the home; or for the wife to reach all household decisions by herself. They have a common task and should be alive to every phase of it. The principle enumerated by the philosopher, "*Homo sum: nihil humani a me alienum puto*," is certainly applicable to a perfect married life. "All that concerns my helpmeet is of interest to me."

They who are thus married desire to be together when circumstances permit, in recreation as well as the serious business of life they are united. "I say," remarked a matron in the good old days when horses were used in transportation, "I say that when husband and wife set up different vehicles they are likely to meet at the divorce court." How much more cogently would her view apply in the case of motor cars!

Partners they may be, companions too, but above all, friends. Without friendship the married life is incomplete. In all outside things they share alike: in the intimacies of mind and soul, they trust and know each other. They follow the lead of the Master in His great definition of friendship. "I have called you friends," He told His apostles, "because all things which I have heard of my Father I have made known unto you." It transforms life in all its phases. "I loved the pain I had to bear," one wrote of a great friend, "because it needed help of love."

Along with all this there runs the element of ro-



mance which characterized the early days of courtship. The flower which meant something then means more now. The word of appreciation—the instant response of sympathy.

There must be constantly a performance of these “little acts of kindness and of love which make up the best part of a good man’s life.”

When Disraeli lay sick, near the end of his life, he sent frequent notes to his wife who was also ill. It was the continuance of the custom which he had maintained through his busiest days, in Parliament and in the most exacting times of business.

There is possible indeed the identification of one Personality with another, such as St. Paul describes from his experience: “I live; yet not I but Christ liveth in me.”

We are talking of Christian training for marriage. This is the consummation as Christ Himself described it, “the twain shall become one flesh.” That is achieved partly through the methods which we have touched upon.

Effective training for such great ideals depends upon there being a religious atmosphere in the home, in which a child lives from the beginning of his life.

“Except the Lord build the house their labour is but lost that build it.”

That spirit will be at the back of all the life. It will issue in obedience on the part of the children from the earliest days, implicit unquestioning at first, later intelligent, based upon reasons which parents give. Obedience—it is not an old-fashioned virtue



in the sense of being unsuited to the time. It is the great principle of Education for all time. It issues in self-control and unselfishness, the great qualities which enable men and women to live together effectively. It is written of Jesus, you remember, that as a boy He returned from Jerusalem to Nazareth and was subject to His parents. This for the early years—as for the time of manhood—“Lo I came to do thy will, O God.”

As Gladstone and his wife began their life together they agreed that they should have always before them the great words of Dante: “*In la sun volontade e nostra pace.*” “In His will is our peace.” That would bring with it all the good things great and small that we have been recounting.

Without such a deep, genuine religious motive there cannot be perfect married life. And it needs to be expressed.

Somehow in the home life there must be an outward indication of faith in God. It sometimes happens in a house that oaths form the one method of calling upon God's name. Little hope for inner and spiritual development or for unity under such conditions. How religion shall find expression in the home is for each one to decide. It will vary with the circumstances, but there has been nothing devised so far as we know, better than grace before meals and family prayers and reading the Bible aloud.

And let us add that for the maintenance of the spiritual growth we need the services of the Church as well. Men and women can worship God on the

motor trip or in the Sunday yachting or on the golf course or the tennis court. As a matter of fact they don't.

They may deceive themselves for a while in thinking they do, but before long they find that God gets farther away and finally ceases to exist for them; and then come worries and vexations and misunderstandings and estrangements without the help that God can give. In the early Communion together or the companionship of husband and wife and children in the common worship of the Church there is a power which keeps men and women together in married life.

The dogmas of theology may not affect us much to-day. Men tell us they do not. They say we should return to Christ. Where shall we find the way except we learn from Him? In His house we hear from His lips the deep motive of His life. At the Holy Communion we rehearse it and pray for power to incorporate it in our lives—"For their sakes I sanctify myself." That is the conclusion of the whole matter.

For their sakes, husband for wife, wife for husband, both together for the children—I sanctify myself, that they to whom I am united by bonds which shall never be broken may be sanctified through the truth.

## CHRISTIAN TRAINING FOR MARRIAGE

BY VIRGINIA C. GILDERSLEEVE

SOME apology I feel I owe to this Congress for venturing to discuss the topic of the afternoon. I have had no personal experience of marriage, and I know comparatively little about the Church doctrine on the subject. I speak from the point of view of a teacher and college executive who for the past quarter century has had a chance to observe several thousand young women. What I say will apply especially to the training of women. I am not rash enough to make positive assertions about training men for marriage, though I venture to imagine that the process is perhaps not vastly different.

The title of this discussion I interpret as meaning not merely religious training in the doctrine of the Church dealing with marriage, but rather the all-round education, including the religious side, which will tend to give our young men and women that conception of marriage and that conduct in the married state which will be in accord with the highest ideals of a Christian civilization. Much of our general training of character and spirit is as valuable, of course, in developing good husbands and good wives as it is in training good sons and good daughters, good friends, good citizens.

There are several sides to the conception of mar-

riage which in our Christian training we must convey to our young men and women,—the physical conception, the legal conception, the economic, the social, the ethical, the theological, and finally the purely spiritual conception of marriage. Some of these change from age to age.

It has perhaps become almost unnecessary to-day—so vast has been the change in our customs in the last quarter century—to urge that our young people should be instructed in the physical side of marriage. Very generally they are so instructed. And the tendency to transfer from parents to schools and colleges various responsibilities concerning the children, has forced on teachers the duty of giving this instruction. It is one that must be performed with the utmost wisdom and tact, if we are to avoid causing morbidness and misconception. The subject should, I believe, not be dealt with in special separate lectures, on which some peculiar emphasis is put, but in a matter of fact way in some general course in biology or hygiene. And the teacher must avoid the error into which some of the early Church Fathers fell, of stamping as essentially sinful or vulgar the physical side of marriage. She must also avoid the grave mistake of conveying the impression that the physical side is the most important.

Most women's colleges to-day grapple with this problem as wisely as they can, and—generally through the College Physician—teach sex physiology and hygiene, and something about the physical welfare of infants.

For the most part we do not try so directly to teach the social and economic and legal sides of marriage, though I think the average student picks up some idea of them, and of the place of the family in the state, and the great changes in the position of woman, legally and economically, in the home.

All our students should be taught, I believe, that one great purpose of marriage is the producing of children, and that a marriage without children is only a partial one. They should be taught also that the woman—under modern conditions—may be called upon to aid in the family support—and that anyway, even if she need not do this, she must very definitely contribute her full share of work and service within or without the home and not settle into the position of parasite, as, with the removal of so much essential labor from the home, so many women have done.

For the average woman of fair intelligence, who will occupy a position of some responsibility in her community, I believe that a sound, general, liberal or cultural education, of the sort given in our best colleges, is a good training for marriage, as it is for the other phases of life. To think straight, to have a fair knowledge of the forces of Nature and the works of men, to know how to find out about any new subject, to be acquainted with some of the joys of the fine arts,—these are as useful in a home as outside and tend to make marriage happier. Practically all the subjects in the college curriculum to-day seem to me as valuable to women as to men, and certainly as essential to the one charged with creating a home and

rearing children as they are to the husband pursuing the career of lawyer, salesman, banker or architect.

Because the main responsibility of managing the household will almost inevitably fall on the woman, every woman should be exhorted to acquire, before she marries, the technic of cooking, home economics, and the care of young children. This will certainly help toward peace and happiness in marriage. But essential though this knowledge is, it is less important than that general training of mind and spirit which makes her a saner and wiser and richer human being. If our marriages are to be real partnerships of equal comrades, we must continue to see to it that women are never again cut off from the chance of this rich and full development.

General training of character is, of course, of the most vital importance for marriage, as it is for the other relations of life. There seem to me to be certain tendencies in the upbringing of our American children to-day which are especially harmful to their characters and certainly cause dire results in the married state. One is the exaltation by parents of the ideal of *comfort* for their children. They want their children to be comfortable and amused *all* the time. American parents love their children dearly, and intensely desire their happiness. They are also often afraid of them. For these reasons, being very short-sighted, they do not want them ever to be made uncomfortable by hard work, or boredom, or pain of any kind. Every minute in the day they would like to have the children perfectly comfortable and amused.



Of course life is not built like this, certainly not marriage. They are built of a mixture of joys and pains, often of pains endured to achieve the joys. American parents must nerve themselves to training their children to endure the pains and the efforts, in order to attain the ultimate ends. I believe nearly every young American who is worth his salt *can* be trained to seek, even to *like* painful effort, dulness, suffering, sacrifice, temporarily, on his search for his heart's desire. The football fields of the men's colleges show this, and the response of youth to the call of war. If American parents will stop bringing their children up so comfortably and so softly they will help them to fare better on the stern adventure of married life.

Somewhat allied to this fault in the training of children is the constant effort on the part of the parents to enable them to eat their cake and have it, to help them avoid paying for their faults or for what they get out of life. A college dean sees this constantly and its dire results. As they have shielded them always from the results of their faults and mistakes, so the parents often try to follow them to college and shield them there, when at last they are to have a real chance to learn that hard and precious lesson, that sins and mistakes cause suffering. Another form of eating your cake and having it is the desire of young people to enjoy all the privileges of an institution without sacrificing one iota of their personal liberty. It is often hard to convince a girl that if you accept a room in a college dormitory and the benefits of instruction, you must inevitably give up,



in return, your sacred right to play the ukelele during study hours; to convince her that only on a desert island of which you are the sole inhabitant can you enjoy complete personal liberty.

This attitude of mind wrecks many marriages to-day. So many persons want to enjoy the privileges of the institution of marriage without paying for it, without sacrificing one bit of personal liberty. They want to eat their cake and have it too. And that simply can't be done.

The American tendency to "spoil" our girls has resulted in some contemptible women who in marriage are parasites of the most pernicious kind, who care only for their own immediate pleasure, who take everything and give nothing. Mrs. Wharton, perhaps our most distinguished American novelist, has pilloried this type forever in that brilliant and terrible satire, *The Custom of the Country*.

I have been speaking of dangers to be avoided. They are easy to condemn. It is harder to give constructive advice as to how to implant in the minds and the imagination of young people an ideal of marriage that will inspire them to happy and beautiful lives. One thing to remember is that the æsthetic appeal is a powerful one to-day to our younger generation, often far more powerful than the ethical appeal or what we have called the religious one. They shun a bad act because it is ugly, it offends their æsthetic taste. I do not know that fundamentally this motive is altogether different from the old ones. "Beauty is Truth, Truth Beauty," and both are but

aspects of God. So we should be thankful if love of any one of the three saves the young soul from sinning against the light.

At all events we must show young men and women the beauty of the ideal marriage, especially of its spiritual side, and of the bond that unites man and wife and child in one destiny. We can fire their imaginations easily by glimpses of the beauty of the higher types of love.

Sometimes I wonder whether we have not, in this country, in discussing marriage stressed too much the beauty of one kind of love, or rather have shown too little the beauty of other kinds. Different kinds of bonds between man and wife are certainly possible. Surely happy Christian marriages have been founded on affectionate companionship and intense devotion to the family, as among the French, that people so very domestic and so unlike the popular picture of them. This kind of bond may produce happier marriages, indeed, than a romantic passion of the more physical sort, so often burning itself out. Very few of the sons and daughters of men are privileged to enjoy the complete union of body, mind and spirit achieved by perfect love. Most of them may be made to thrill to the beauty of that ideal, but to content themselves in their own lives with something less radiant.

For glimpses of the beauty of love we can turn not only to the religious portrayals of this sacred bond, but also to the great artists of the ages, and especially to the great poets, to whom has been granted some

share of divine wisdom and vision. The poignant scene of the parting of Hector from Andromache and their little son in the *Iliad*, the recognition of Cordelia by Lear, such moments imprint in our hearts the beauty of the bond between man and wife and parent and child, the beauty of love and tenderness and forgiveness, and the hideousness of cruelty and faithlessness.

In estimating the value of different types of education we must never forget the tremendous effect of great literature on the imaginations of the young and its value in implanting in their minds ideals of conduct.

“The crown of these  
Is made of love and friendship, and sits high  
Upon the forehead of humanity . . .  
. . . at the tip-top,  
There hangs by unseen film, an orbéd drop  
Of light, and that is love.”

Keats, *Endymion*, I, 801-808.

This wonderful passage from Keats, and many another from the poets, may serve us as weapons against some of the dreary and dirty conceptions of love and marriage in present-day literature.

But I do not think the present day is altogether alarming. Changes in manners and customs, and in economic conditions, do look startling at times, I admit, and make us feel that the nature of men and women and the whole fabric of the family are altogether changing. But painted lips—unpleasant

though they look to me—do not change the heart beneath them; and the mother who is also a practising physician may love her son as fondly and rear him as wisely as the one who spent her days with a market basket and a sewing machine.

A few weeks ago I delivered my usual annual address to the sophomore class on their choice of courses and their future careers. When I said to them, "You should all look forward to marrying and having a home and children," they did not giggle, as sophomores used to do at these words; they did not giggle at all, or look embarrassed or silly. They looked me straight in the eye, earnestly but cheerfully, and they seemed to agree with me.

I believe the younger generation, with just a little help from school and college and church, will look the perplexing future straight in the eye, bravely and cheerfully, and will somehow solve the problems caused by the changes in the conditions of marriage and the home, and will keep the precious and essential things, the sacred bond between man and wife and child, love, affection, and kindness, safe and beautiful through all the years to come.

## THE DISCUSSION

BISHOP SLATTERY: The last time I saw Bishop Page, he told me of an experience which he had with a woman who came to his office to announce that she could not live with her husband any longer. The Bishop said: "You have been divorced once already. After a while you will get a reputation. Think it over. Just what is the trouble?" The woman replied: "It is simply my husband. He and I can't agree on anything." The Bishop asked, "What can't you agree on?" "In the first place," she answered, "he likes beefsteak and I hate it. In the second place, he wants always to play cards and I want always to go to the movies." The wise Bishop then gave his solution: "You go to the market and buy the best beefsteak you can find. Cook it for your husband's dinner. At the table say to your husband, 'Let us play cards to-night.'"

Two or three days later, the woman came back to see the Bishop, who asked, "How is it going?" She looked at him and exclaimed, "How did you know?" He said, "What?" "Know that it would work." He asked, "What did you do?" Then she explained: "I bought the beefsteak and cooked it; and said, 'Let us play cards to-night.' He said, 'Oh, no; we will go to the movies.' Ever since then we have been perfectly happy."

That simple tale shows the trivial grounds for

many divorces. Wise and alert pastors can point the way to reduce their number.

REV. DR. THEODORE SEDGWICK: I am glad that the Dean accentuated the sense of beauty. Many of our girls are not trained to see things in the beautiful, to love the combination of color, to see that the flower comes out so as to bring beauty. When I find that the girls have that sense of beauty, I find they always look for it in the boys with whom they become associated. They have no interest in those whose ideas do not match theirs. And therefore I do feel that the education that comes through the higher graces is of infinite value in bringing the girls and boys of the right type together.

In regard to the girl going to work in the public school, the woman is not allowed to teach for two years. One instance: I discovered she was to have a child. She was threatened with great hardship. I said to her, "You nurse your child." She said, "No, I won't." I think that is constantly the idea among these younger women, they don't expect to nurse their children. Many of them say they can't, but the longer that they can bring that child into their own life, the more love is increased.

The other day I was calling on a family and I heard a little child cry in the next house. The woman said to me, "That child is one year old. The father and mother have gone to the movies and locked the door, and left the child all alone in that house." I venture to believe that woman did not nurse that child.



Again, I notice that women make up their minds that they are not going to have any children. This happened the other day, though I think concrete instances may hurt us. The woman had lived with her husband for eight years, and she was going to have the child she wanted. She wouldn't wait any longer. The man went away, leaving her all alone, and she said, "He doesn't even pay for the rent of the house now." He has no sense of beauty; she has a great deal of it. They don't hold together.

We as clergymen have a great deal to do for the boys and girls who come to us. Nothing has been said regarding that in either of these two papers, but I believe it is our distinct duty in regard to boys to discover, as they are approaching married life, what their ideals are, to talk with them very frankly and plainly. A boy never comes to my confirmation class without my talking to him, and I ask him, "Has your father talked to you?" Out of a class of boys of twenty confirmed last Sunday, not one father had ever spoken to his boy. The boys opened their eyes and said, "Nobody ever spoke to me like that before."

To marry any man and woman who come to us and simply ask to be married, is utterly wrong. A man said, "I have got the license and it is your job." I said, "You are wrong. I am going to find out all about you before I consent to marry you."

REV. CHARLES E. HUTCHISON: Is the sense of beauty altogether the solution of these difficulties? We don't usually observe that artists have higher



moral ideals, or as far as this matter is concerned, are any more happy and successful in their marriages than other people. I doubt whether that is indeed as closely established as Dr. Sedgwick seems to think, with all respect to everything else he had to say.

A very short time ago I heard a physician talk on the subject of preparation for marriage. It was to the effect that all preparation that could be given in childhood and youth in the art of living together was fundamental preparation for marriage; he thought anything that could be done, whether in the home, church or school, that helped the boys and girls to live together, to live happily and unselfishly as children, children with children, was an elementary stage and was needed as a foundation. He happened to be talking to a group of church people. He thought anything the Sunday School teacher could do—know the homes and pupils and straighten out and help any of those children—that our emotional or moral attitude in the family toward the other children, toward our companions, was first preparation for marriage. Teach them to get along at school, unselfish at sports, how to be good comrades! That physician spent fifty minutes on that line. As a result of his experience he has given a good deal of time to the problem of morals in marriage. That seemed to him to be the most important thing to bring home to the church people: that training of youngsters in the art of living with others was after all the way it started.

REV. DR. FRANCIS L. PALMER: Many marriages

fail simply because people are selfish. There was an old clergyman who, when he married people, used to say, "One word more, children: When it rains, let it rain!" Any one who enters the married life and expects no rainy days makes a tremendous mistake, and any one who thinks that marriage hasn't its responsibilities is making a great mistake. When Dean Gildersleeve spoke of the old-fashioned home to which the children come back to find a mother there, I cannot but feel that many mothers who are at a card game or even at a church gathering, are making a great mistake when the children come home from school and don't find their mother there. Selfishness on the part of both is what ruins so many lives that might be happy married lives. Of course we know that love is the great thing in the world and it goes without saying that of course a marriage is supposed to be the union of two loving hearts; but how easy for us to be selfish! If there is anything to be upheld for young people entering into marriage, it is that they be unselfish.

CAPT. BELL: I am a childless father. When I begin to talk upon the subject of bringing up young children I am looked at askance. What right have I to talk upon that subject? My immediate response is that I have been bringing up children in the Navy for thirty years, and, although they have whiskers and long trousers, they are children, and are to be handled like children. That applies to growing girls in civil life as it does to men in the service.

I want to tell you the story of the man contemplat-

ting marriage who made what he no doubt considered a very clever arrangement with his prospective bride—that it would be a fifty-fifty arrangement: he would have his way in all the big things and she her way in all the little things. He was not quite as clever and as understanding as he thought he was, because, if he only knew, life is made up of little things. The result was that this clever husband didn't have a look-in from one end to the other. She had her way all the time. I do believe we always, some more, some less, neglect those very vital little things which are the foundation of real happiness in married life, the little courtesies, little attentions, little devotions, confidences. I think it is extremely important for married people to remember that if they do these things they will find life is very much more easy.

As regards children, I don't think we have any occasion to feel despair. Human nature hasn't changed, but circumstances have changed. Change of circumstances requires adaptation and adaptation requires intelligence. Older people ought to adapt themselves to the changing conditions as expressed in the changing life of the growing generation. The best we can hope to do is to help them—we can't expect them to pick up our lives where we left off. They are going to have their own experiences; they are going to shape their own lives more or less according to the doctrine which is given to them; and the only possible way of indoctrinating children is to talk with them and laugh with them, and not talk at them and

laugh at them. Some things do point the way. I think if we will change the old-time preposition "at" to the preposition "with" we have the key to the whole situation. Normally, children are good little confessors, good little Catholics. If we give them a chance we can know everything they are doing and thinking: they will give us the opportunity to talk with them and carry them along with us, and give them the guidance and spiritual food they need and hunger for.

MRS. BELL, of Newport: I would like very much if Dean Gildersleeve would talk a little more on the problem of women's keeping up their profession in life, going out of the home to work.

DEAN GILDERSLEEVE: That is one of the most perplexing tasks presented to women to-day. I confess it seems to me personally almost insoluble. It must be solved. Apparently many women are confronted with the problem of combining careers outside the home with the home and husband and children. This seems to have resulted from a great many changes in our economic condition which have taken the work of the home so largely out of the home. Women now have to hire things done which they used to do for themselves and their families. It is not merely to buy the bread which they used to bake; if a member of the family is ill they have to hire a trained nurse instead of doing that duty themselves. Now they must even give up the care of the children and hire an expert to do it. So it requires much more money, and that drives the mother outside the home to earn money to pay for things.

So much work has been removed from the home, that some mothers are idle, useless, bored and unhappy. For that reason often a good many women go out of the home in some sort of activity.

I always tell the women in college that of course they can't know definitely whether they are going to marry and have a husband and children. Some will, some won't. They ought to have some interest in life—a career, collecting Chinese prints, playing the violin, social service,—some definite work to occupy their time and energy. If they marry, perhaps they will give up that work altogether for a period of years and then resume it later after the children are grown up.

Sometimes women practise their profession on a part-time basis, while having children to care for. I know one prominent and admirable woman who has combined those two things. She is a successful industrial engineer and a mother of eleven happy children. She says the secret is to have plenty of children. One child is very difficult; two or three are difficult; but as you get up to six, seven, nine, and ten it becomes simple. The older ones take care of the younger ones, and if you are an efficiency engineer you have your household organized between them so they do all the household work. There is one servant in this home and that a man. Mrs. Gilbreth is an extraordinarily healthy, cheerful, well-balanced unnervous person. I have had other women friends who are combining careers with young children who told me that it is much more difficult than Mrs. Gilbreth says.

From 8,000,000 to 10,000,000 women in the country are working outside the home. About 2,000,000

of them are married; so it is being done, you see, in the various walks of life and apparently is going to be done more and more. But, as I said, it looks startling at times. Personally, I am glad I was brought up under the system in which there was a mother in the home. It isn't going to be any more. One mustn't blame women altogether. It is a condition forced upon them. So far as I can see, they are grappling with it courageously. It doesn't mean they love their homes and children any less.

PROHIBITION: IS IT OR IS IT NOT  
A NATIONAL BENEFIT?





## PROHIBITION: IS IT OR IS IT NOT A NATIONAL BENEFIT?

BY REV. WALTER RUSSELL BOWIE

OUR question is not "Is prohibition producing the millennium?" It is not "Is prohibition the best of all possible laws in the best of all possible lands?" The question is simpler than that—"Is prohibition a national benefit, or is it not?" That is to say, Are American life and conditions on the whole better for the present and more hopeful for the future because prohibition has been enacted? Let us hold our thought to this simple and limited theme.

The question of necessity involves a comparison, and in the first place a comparison with the past. We are not asking whether prohibition is equal to heaven hereafter. We are asking rather whether it is an improvement on America heretofore, and whether therefore it may be believed that we are moving forward to something still better along the road on which we have begun. Our capacity for forgetting the facts of yesterday, especially when a blurred memory serves the purpose of argument, is very great. Opponents of prohibition are often found attacking present conditions with an excitement which would seem to carry the idea that the old conditions were more or less ideal. One might imagine that in

those former blessed days when a saloon stood on every other corner there was no drunkenness, no domestic misery and degradation, no police courts full of besotted men and women, no jails full of drunkards, and no penitentiaries where men went for crimes committed when they were drunk. One might suppose that in those days there was no drinking in college fraternities, that all the young people were completely sober, and that society generally was paradise. But distance and the exigencies of debate have lent enchantment to a view which, when we actually begin to remember the facts, becomes a very different matter.

Have we really forgotten the conditions in America which made prohibition come? Have we forgotten what the streets in our cities looked like with saloons dotted along every block where the population was most crowded? Have we forgotten the newspapers with half pages and whole pages devoted to liquor advertising? Have we forgotten the sordid and pitiful dramas which then were enacted every day in juvenile courts, in the night courts, and in every police court into which came the muddy stream of social wreckage that flowed from the saloons? The Chicago Vice Report was the first of the epoch-making social studies in America into the condition of our cities. It was published in 1911, and any one who will turn back to it now will understand what those factors were in regard to liquor and the liquor trade in America which created that tidal wave of indignation which led to prohibition. Says that report, "In

the Commission's consideration and investigation of the Social Evil, it found that the most conspicuous and important element in connection with the same, next to the house of prostitution itself, was the saloon, and the most important financial interest, next to the business of prostitution, was the liquor interest. As a contributory influence to immorality and the business of prostitution there is no interest so dangerous and so powerful in the City of Chicago." Then follows the long and detailed evidence of the unmistakable and disgusting alliance, true not only in Chicago but in other American cities, between the saloons and the liquor trade behind them, on the one hand, and commercialized vice, the seduction of women and girls, and the wide network of police corruption and sordid politics on the other. The saloons then and through all their history were chief factors in the power of the worst ward leaders in the political rings of our American cities. And how many saloons do you suppose there were in that City of Chicago at the time when this report of the Vice Commission, which afterward was repeated in other American cities, was made? Seven thousand, one hundred and fifty-two (7,152), or one saloon to every three hundred men, women, and children in the population of the entire city.

Let it be remembered also that these saloons were not merely benevolent poor men's clubs, as some would have us imagine, owned and kept by some benevolent friend of his neighbors. The saloons in vast numbers had been bought up and were controlled

by the wholesale brewers and other huge organizations of liquor manufacturers. Those saloons were conducted for the deliberate purpose of increasing by every means possible the sale and consumption of liquor, and in that purpose every law and regulation was impudently flouted. Furthermore, by wholesale advertising, and by doing their utmost to multiply through the saloons the army of drinkers, the commercialized liquor interests actually succeeded, in a quarter of a century, in increasing the *per capita* consumption of liquor in America from ten gallons to twenty-three gallons a year.

Charles Stelzle was born on the East Side of New York, and his subsequent work as an expert social investigator is built, not upon theory, but upon experience. This is what he writes about prohibition in that fascinating autobiography called "A Son of the Bowery":

"Prohibition was not adopted because some long-haired men, and the women who bobbed their hair before it became popular—fanatics—not wanting to drink themselves, did not want anybody else to drink. Prohibition was brought about because large numbers of the nearly two hundred thousand saloons and places where liquor was sold in this country had become a distinct menace. They disregarded the law. They sold to minors. They sold to inebriates. They sold on Sunday. They harbored crooks, blacklegs, prostitutes, gamblers, and every sort of disreputable people. They entered politics and controlled our municipal life. Attempts were made to reform them

through high license, low license, and local option and model saloons, but none of these seemed to work.

“During all of these processes the saloon-keepers and mainly the brewers, who owned 75 per cent of the saloons, laughed at the public and ridiculed every attempt to wipe out the evils in connection with the business until finally the people became tired of the entire outfit and voted it out of existence.”

I am aware that the opponents of prohibition say that of course they do not want the saloon back again and that to talk of the evils of the saloon is to talk beside the question. But it is not beside the question. For in the first place there is yet to be shown any method by which the sale of liquor, or of some kinds of liquor, could be reintroduced without bringing back the saloon or its equivalent. And, in the second place, a true memory of what the saloon meant has immediate bearing—as a corrective for that sometimes hysterical impatience with which people treat to-day the imperfections of our unfinished social experiment.

Prohibition came to this country because an increasing, and at length an overwhelming, number of its men and women were sick and disgusted with the social degradation wrought by a huge commercial interest which with contemptuous indifference to human welfare was entrenched by business and political powers to capitalize human appetite for its own gain.

It is often said, so often indeed that the smooth phrase has acted like a narcotic on some people, so that in regard to it they have ceased to think—that



prohibition was "slipped over." "Slipped over"! The first conference of a nationwide effort to oppose the liquor traffic met in Boston a little more than a hundred years ago. The question has been agitated from that time to this. Its strength at first was wholly among the men and women who were concerned with the moral aspects and results; but to their side, in the latter part of the nineteenth century and the first part of the twentieth, rallied other forces. It was perceived that in our whole industrialized civilization, with delicate machines to be tended, with automobiles on the highways, and transcontinental trains running sixty miles an hour, the community could not take chances with men whose minds were fogged and whose nerves and muscular reactions were made uncertain by alcohol. Medical science also through its laboratory investigations began to make unmistakable the evidence that alcohol, even in small doses, is a physiological detriment. The life insurance companies by their avoidance of drinkers among their risks added their testimony to the fact of the damage which traced back to the liquor trade. Because of these forces together, growing hostility against drink and the drink trade was steadily pressing forward the lines of its siege. First there were local option laws. Then began the movement for state-wide prohibition. Then came the Webb-Kenyon Act, making illegal the shipment of liquor from a wet state into a dry one. Year by year the steady and unrelenting pressure went on. Year by year there were more people in America outraged at the spirit



and method of the liquor trade. Still the brewers and distillers refused to see the handwriting on the wall. Still also, I may add, most of the privileged and well-to-do people, and most of the people in this Episcopal Church of ours, refused to see it too. They merely fought the growing public conscience at every point and had no more constructive policy than an irritable insistence on being let alone. No partial regulation which was enacted was regarded by those who promoted the liquor trade. The community which had voted the saloons out was invaded by the community across its line. The dry state was deluged with mail-order liquor from adjacent great cities. Finally, as has been said not by some leader in an anti-saloon organization, but by one of the authoritative scholars in America, Edward A. Ross, Professor of Sociology in the University of Wisconsin:

“A long and variegated experience with attempts to regulate the liquor traffic showed that it was incapable of being made decent and law-abiding. It would respect no law, heed no warning or protests. Always it was secretly digging under or insolently breaking over any bounds the community set to it. So, not out of a sour resentment of other people’s pleasures, but out of bitter experience with an unmitigated social evil, grew the sentiment for destroying it, ‘root and branch.’ When parents and other earnest people realized that here was a sinister thing doing its utmost to ensnare our boys and ravel out the fabric of sound principles and good resolutions which home and school and church had been at such

pains to weave into the soul of youth, they hardened their hearts and struck it down."

Not without warning did the people strike it down. As early as 1914 the House of Representatives in Congress had given a majority vote for the submission of national prohibition to the people. Month by month the movement gained strength. It still might have been postponed but for the consistent stupidity of the liquor interests themselves. In 1917 they succeeded in defeating the bill for war-time prohibition which would have given national prohibition an experimental stage before its enactment into the Constitution, and it was the reaction among their constituents which compelled the Congress which at first had voted against prohibition to submit the whole matter of the Constitutional Amendment to the people. Still its enemies and half-hearted friends did not realize the power of the public will which had been hardened against the liquor traffic. They succeeded in attaching to the Amendment an unprecedented condition—that unless it were ratified within seven years it would be void. The last time I happened to be in the Senate of the United States was for an hour between trains in 1917. I saw on the floor a very handsomely dressed and striking Senator argue in favor of this seven years' proviso. It was Warren G. Harding. It was supposed by many that the opponents of prohibition could hold enough legislatures from favorable action to defeat the Amendment. But in a swiftness of time unprecedented in American constitutional history, scarcely more than a year, three-

quarters of the legislatures of the States had ratified the Amendment, and ten more ratified it after that.

In such manner was this long siege of a century "slipped over." It is a curious tribute to the intelligence of the American people if it is supposed that they were blindly unaware of the tidal wave which for a hundred years was rolling in with the thunder of its deepening waters upon the stubborn but crumbling entrenchments of the legalized liquor trade. "Slipped over,"—because at the moment of the enactment of the Amendment America was at war and some of her soldiers were overseas! But the Congress which ultimately passed the Amendment was elected before America was even at war. And through what blind assumption is it argued that men who had helped to elect that Congress, with the liquor issue for a generation a factor in the elections in every State, must all of a sudden be counted as a block of voters who, if only they had been here, would have opposed what Congress did?

Thus came prohibition, slowly, steadily, but at last crushingly, like the mounting and breaking of a wave.

What now are the effects of prohibition? Here we might enter into that deadly realm of statistics which of all methods of argument can be most misleading. Statistics may be used by debaters like a club, and their hearers cannot come close enough to the figures which they brandish, or analyze them sufficiently, to see that the club is often stuffed. I have no doubt that to-night statistics will be read to you showing the lamentable effects of prohibition. I

could read to you statistics equally challenging in its support. I could give you, for example, the statistics with which Professor Irving Fisher begins his book, "Prohibition at Its Worst," wherein he points out that in such a city as New York, which certainly is not a favorable example for prohibition, the arrests for first offenders (which is the real test as to the effect of prohibition on the generation now growing up in America) had decreased from twenty-four in every ten thousand of population in 1914 to only six in every ten thousand of population in 1925. But I do not wish to lead you into this maze of detailed figures, which are bound to be confusing. Let me remind you simply of the conclusions of the most careful surveys which have been made. That of the Federal Council of the Churches, issued in 1925, frankly recognized the difficulties of the situation, but advocated the maintenance of the present law and its genuine enforcement. Two years later, in 1927, the National Federation of Settlements made a study of the results of prohibition, assisted by social workers not only in the United States but in other countries, and published their conclusions in a notable work, "Does Prohibition Work?" The final words in that book are these: "Wherever there is a Nordic-American population which for several generations has not been in close contact with the newer immigrations or the cosmopolitanism of the great cities, there prohibition works. Wherever there are large unassimilated foreign populations accustomed to the making and use of alcoholic drinks and also an eager market for

their product, as in the great ports and the industrial cities, there the law is halting and veering and difficult to apply."

From the statistics of the counters and compilers, I would turn rather to the statistics of common sense. Is it better to have saloons on nearly every corner of American towns and cities, or is it better to have those saloons gone, as they are gone now? Do you see people drunk on the streets as you used to do? Does it mean nothing to you that your boys and girls have a chance to grow up in a country where the solicitation of the bar-room is no longer confronting their eyes? Do you know any railroad or great industrial corporation that would like again to have the saloon at its gates? And if it is not true that the conditions all over this country, taken by and large, produce upon the minds of its people the impression that America is better off with prohibition than she would be without it, will some opponent of the Amendment be willing to explain why, in spite of all the noise of the great metropolitan newspapers in the unreconciled cities, and the constant propaganda to overthrow prohibition, there remains the stubborn fact that every Congress elected since 1920 has refused to consider any amendment of the prohibition law, and that neither great political party has tried, or is likely to try, to go before the electorate with a demand for change?

I know, of course, that there has been disgraceful lawlessness in America in reference to prohibition, and that such lawlessness is a sinister and dangerous



fact in our national life. But I challenge the assertion that this lawlessness is due to prohibition. It is due to deeper causes which have infected the spirit of the American people and which are evident in relation not to one law but to many. We have been in an ugly backwash which followed the intense exaltation of the great war. It was not prohibition which called together the little group of sinister politicians in a back room of a Chicago hotel, in 1920, to pick the nominee who won the presidency. It was not prohibition which put Dougherty into the office of Attorney General. It was not prohibition which made the little green house on K Street. It was not prohibition which made Mr. Secretary Fall arrange the sale of Teapot Dome. It is reasonable to believe that more than one disappointment in American life is due, not to the existence of laws, but to the lack of the kind of governmental morale which puts laws into effect. If it were really true that it is the existence of laws that is responsible for lawlessness, then let us conclude that the elemental law of honesty is at fault because cabinet officers are corrupt, that the laws against assassination should be repealed because they provoke gunmen, that the laws against corrupt political contributions should be repealed because Mr. Will H. Hays found them inconvenient, that the laws safeguarding property should give way to Communism because the existing status of property creates the I. W. W. When gentlemen in our time are willing to follow these matters out logically, then there may be consistency in saying that the law



of prohibition ought to be repealed because it is resisted. But the real truth is plain enough. What we need is not a surrender, neither at one point nor another, to defiant lawlessness. What we need is a re-awakening of the moral vigor of America which can see to it that the process of the people's will shall be carried into effect. I do not sympathize with Billy Sunday's theology, but I like the shrewd insight which he often has into human facts; and those citizens of America to-day who think that they are entitled to nullify the prohibition law because they hold that it has moved in a wrong direction may well listen to Mr. Sunday's homely retort. Somebody said to him, "Billy, you are all right, but the trouble with you is that you are always rubbing people's fur the wrong way." "No, I don't rub their fur the wrong way," he replied, "I rub it the right way. Let the cat turn round."

Here in America we are engaged in one of the greatest social experiments of all time. If it had not been granted before, certainly under present conditions it will be granted now that this experiment has moral implications also. It was conceived and born out of that growing conviction in America that the manufacture and sale of alcoholic liquor produced in this nation an economic loss, a human degradation, and a wide-spread poison of political and social corruption which outweighed any imaginable benefit which could come from it. To destroy that evil and to set the nation free from its results, the people of this country enacted what I like to think of as the law, not

of prohibition, but of the new emancipation. And now we are faced with the question as to whether or not there is sufficient civic determination in America to see that we shall remain emancipated not only from the old grip of the liquor traffic, but from all those forces, some of them hidden and sinister, which are willing to break down this or any other law in their defiant anarchy.

The eyes of the world are upon this experiment of ours. There is no greater name in the financial world than that of Sir George Paish, the head of the Commission of economic experts who recently came from England to the United States. In answer to a letter of mine, inquiring about a speech which he made while he was in the United States, I received in the transatlantic mail only this morning this letter from him, written in his own hand:

“The Little House, Pains Hill, Limsfield,  
April 10, 1928.

“DEAR DR. BOWIE,

I am sorry to say that I have no copy of my speech at Brooklyn. My addresses are made without notes of any kind.

It is quite true that very large numbers of people in this country are watching America's experiment not only with interest but with sympathy and hope. If it is successful they intend to do all that lies in their power to induce the British people to follow America's example. No custom is more injurious to the British people than that of consuming alcohol

either to excess or in moderation. It will never be possible to abolish poverty from our land until we abolish alcohol. The efforts which are made to improve the condition of the submerged tenth by education and by social reforms are largely neutralized by the effects of alcohol. Against the improved condition of great numbers has to be placed the deterioration which alcohol causes in every rank and class.

Personally I am convinced that if America can persuade her people to have nothing to do with alcohol and her present law becomes really effective because it is accepted, we on this side may hope to be equally successful in persuading the British people to abandon a custom that is responsible more than any other for an infinite amount of mental as well as physical suffering and for a large proportion of the poverty which now exists.

Sincerely yours,

GEORGE PAISH.

I am not willing to read this paper merely as an academic utterance. I wish rather to leave it as a direct appeal to those of you who are here to lend the strength of your influence in word and work to carry on the Eighteenth Amendment to the success which it ought to have. It is no time to swerve in this matter because the opposition gathers. If the crosswinds of opposition blow, and the ship of this great adventure seems to be blown partly out of its course, that is no reason for feebly cutting the rudder-ropes. It is reason rather for a firmer grip to keep the rudder-

der true. And here in this Church Congress I would lift our thought to that suggestion which is contained in the story of the first journey of the Apostle Paul. He had been through the cities of Antioch and Iconium and Lystra, and had been met with bitter hostility and violence. But when he came to the end of the journey, he did not take the easy short road home. He turned and went straight back to the centres of difficulty, "confirming the souls of the disciples, and exhorting them to continue in the faith." On this great theme to-night I dare leave with you that same exhortation.

## PROHIBITION: IS IT OR IS IT NOT A NATIONAL BENEFIT?

BY LAWSON PURDY

THE law of Moses defends the rights of man by declaring, "Thou shalt do no murder. Thou shalt not steal." There can be no doubt but that these two commands forbid the commission of any act invasive of the rights to life, liberty, and property. Herbert Spencer puts the same principles of conduct positively when he says, "A man has freedom to do all that he wills so long as he does not infringe the equal freedom of any other man."

Governments are just as much bound by these commands as individual men and women. If a man breaks this divine law, the natural consequences will overtake him in time though perhaps not in the flesh. If a government breaks the law, punishment is inevitable and falls upon the just and the unjust.

We are suffering the punishment for the invasion of human rights inflicted by Prohibition. I knew the punishment would come, but my imagination was too weak to foresee its swiftness or its infinite ramifications.

President Butler has expounded most ably the

damage wrought to the principles and structure of our government by the Eighteenth Amendment and I commend to you his speech at St. Louis on December 14, 1927. A copy may be had by addressing the Missouri Association against Prohibition, Security Building, St. Louis.

I am well aware that only a handful of men will see in Prohibition a breaking of the law against murder and theft. Most men are moved by the hope of material gain or the fear of damage to worldly goods. They do not realize the truth that a nation can endure fire and flood and pestilence and the horrors of war in a just cause and rise again stronger and better, but that a wrong to human rights, like Prohibition, is such a wrong as assaults and hurts the soul.

I do not believe in the material gains claimed for Prohibition, but if they were one hundred times as great they would not count when weighed against the damage to character, the corruption of public servants, and the corruption of the electorate. What can have happened to men who can vote for prohibition for others and reject it for themselves?

When we reflect on the adoption by the representatives of our forefathers of the declaration that all men are endowed by their Creator with an unalienable right to life and liberty we must be amazed that men of to-day can uphold the Eighteenth Amendment.

I think I have found a partial explanation and it is that by law and by precept the prohibitionists have made the use of alcohol vulgar. By their restrictions



they imposed on us in some parts of the country retail drinking places in which even chairs were forbidden. They made a swine's trough by law and then complained that men acted like pigs.

Where wine is the daily food of the people, and men, women, and children eat and drink together, wine is no more abused than food.

The state of mind of some western states is explained by Struthers Burt in *Scribner's Magazine* for February, 1928. He says:

"To the mind of the average untravelled far westerner drink meant only one thing—getting drunk. There was no knowledge of wine as a fine, genial amelioration, of beer and whisky, properly used, as aids to a man's digestion and disposition."

Let us consider some of the conditions which now confront us. I shall address myself briefly to two points which may influence so-called practical men who should be concerned with practical affairs.

We are told that the consumption of alcohol has decreased. We will examine some of the evidence.

We are told the law is enforced in the West and South and only the Northeast is drunken and against the law.

#### CONSUMPTION OF ALCOHOL IN YEAR ENDED JUNE 30, 1926

For a comparison of the consumption of intoxicating beverages for 1918, two years before the Volstead Act took effect, and for the year ended June 30, 1926, it

is necessary to compute the actual alcohol because the alcoholic content is only about 4 per cent in beer and 45 per cent in spirits. In 1918 beer accounted for more than half the total alcohol.

We know with reasonable accuracy from government reports the annual production of hops and grapes for both years. From the same source we know the consumption of beer, wine, and spirits in 1918. Imports never amounted to much, not over 5 per cent, before Prohibition and probably to little more now.

Based on the hop crop and other known facts it seems that the production of beer and ale commercially and in the homes in 1926 was somewhat more than one-third the product of 1918. The production of wine was certainly three times as much in 1926 as in 1918. I know it is said by some that we are consuming more raisins. Undoubtedly we do, but most of the excess is used for wine making which can be carried on at all seasons.

When we consider the production of spirits we must guess, but we have many facts. Some is imported, a larger quantity is made from renatured alcohol, but the bulk is made in commercial distilleries or in small home stills. For the year ended June 30, 1926, the Prohibition administrators seized 29,059 distilleries and stills and 1,655,000 gallons of spirits. Many stills seized have a capacity of 500 gallons, but let us assume that the spirits seized amounted to the product of one week. Then those that are seized represent a product of 86,000,000 gallons a year. Commissioner Andrews said that not much effort was made

to find small stills and that probably they did not seize over 10 per cent. If the stills not seized are all small and are equal in number to nine times the number seized we have in round numbers 261,000 stills. If they produce no more than 10 gallons a week the annual product is 135,000,000 gallons.

Probably it would be nearer the truth to estimate one million stills and the weekly product at less than 10 gallons, but let us be conservative. On the basis of an alcoholic content of 4 per cent for beer, 12 per cent for wine, and 45 per cent for spirits, the consumption of alcohol in 1918 was 110,000,000 gallons and in 1926 it was 137,000,000 gallons, omitting any consideration of renatured alcohol and smuggled spirits.

When we consider that the arrests for drunkenness in the cities were about the same in 1925 as in 1917 and more in 1925 than in 1918, we must assume at least as much alcohol available in 1925 as in 1918. Probably there was much more in 1925 because people drink less in public and more in their homes. Some people like that kind of Prohibition. My German barber said he believed in Prohibition because now a man bought a bottle and took it home and it cost much less than when he paid 15 cents a drink over a bar. As for himself he made a good drink at home out of sour cherries, and beer did not agree with him.

#### LAW ENFORCEMENT—EAST, WEST, AND SOUTH

It is said by some that the Volstead Act is approved and satisfactorily enforced in Maine, Kansas, and in

southern states generally, and that New York is the worst sinner, drunken and lawless.

The sentiment of the City of New York concerning Prohibition has been made obvious by the vote whenever the people have had a chance to vote directly or indirectly upon this question. The press of the city is substantially of one mind and is read throughout the country where, perhaps because of this honesty, New York is supposed to be a drunken place. As a matter of fact it is one of the most temperate places in the whole United States, even equal to England and Wales. Twenty years ago England and Wales were far more temperate than most of the cities of the United States are now. The rate twenty years ago was about 60 prosecutions for drunkenness per 10,000 population. Last year the arrests per 10,000 were 20, which is exactly the rate for the City of New York.

The Moderation League has for a number of years obtained from all the cities of the country, from which they are obtainable, the number of arrests for drunkenness. For the year 1925 they tabulated and published these statistics and I have had prepared for me a list of all the cities from which they could obtain the number of arrests arranged in the order of temperance. There are only 10 cities in the United States with a smaller number of arrests per 10,000 than in the City of New York. The largest cities on the list with a smaller number of arrests than New York are Berkeley, Calif., which leads all the rest with

only 5 arrests per 10,000; East Orange, N. J., with a population of 50,000 has only 19 arrests per 10,000. There are 4 cities with 20 arrests per 10,000—Berwin, Ill., Holland, Mich., and Rutherford, N. J. New York, therefore, can substantiate the claim of being the most temperate large city in the United States.

Of the whole list of 563 cities there are 282 with 119 arrests per 10,000 or more. Right on the middle line, therefore, is the city with six times as many arrests as New York. If New York had as many, it would have over 60,000 arrests instead of 11,000.

Some states have enforcement codes that are less regardful of constitutional rights than is the Volstead Act and some states are said to appropriate money for state enforcement. Quite a point is made of this state enforcement by some. Twenty-eight (28) states appropriate money for Prohibition enforcement and the grand total is \$701,357. Three states, Ohio, Michigan, and Wisconsin, account for nearly half of this sum. It is an empty gesture.

*Kansas.*—Now let us compare some of the states that vote dry with the City of New York which votes wet, is honest, and temperate. Kansas should afford a good comparison. We have the statistics for 7 cities in Kansas with a population of 153,431; 1,723 arrests which is 112 per 10,000, more than 5 times as many as New York. There is only one place in Kansas for which we have the statistics that shows a lower ratio than New York; that is Newton; population,

9,781; 15 arrests. Wichita is the other extreme with 149 arrests per 10,000, more than 7 times as many as New York. Mr. Howe has written about Kansas and so have some others. I submit the list of Kansas cities, of the population, arrests for drunkenness, and number per 10,000 for each city, also the total for the state, the arrests for these cities of the state, and the number per 10,000:

KANSAS	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Eldorado.....	10,695	132	120
Emporia.....	11,273	30	27
Newton.....	9,781	15	15
Parsons.....	16,028	108	68
Pittsburg.....	18,052	263	146
Salina.....	15,085	102	68
Wichita.....	72,217	1,073	149
	153,431	1,723	112

*Maine.*—Now let us take the state which leads all the rest in point of time. It has had Prohibition for seventy-seven years; the State of Maine. We have the statistics for 11 cities. One of them has a better record for temperance than New York—Brewer, population 6,064, arrests 18 per 10,000. The high spot is Lewiston—population 31,791, 290 arrests per 10,000. The average for the 11 cities in the State of Maine is 158 per 10,000, nearly 8 times New York. The population of these 11 cities in Maine is 200,395 and arrests for drunkenness 3,160 as compared



with New York's arrests of 11,011. I submit the list of Maine cities:

MAINE	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Auburn.....	16,985	93	55
Augusta.....	14,114	83	59
Bath.....	14,731	67	48
Biddeford.....	18,008	98	54
Brewer.....	6,064	11	18
Brunswick.....	5,784	32	55
Calais.....	6,084	90	150
Lewiston.....	31,791	929	290
Portland.....	69,272	1,611	233
Rockland.....	8,109	122	151
Westbrook.....	9,453	24	26
	200,395	3,160	158

#### SOUTH

*Arkansas.*—It has been stated over and over again by those who believe in Prohibition that it is only the large cities of the East that do not enforce the law and do not like Prohibition. It is said that they like it and that it works well in the southern states. So that I may not be accused of picking particular examples I have listed all the southern states in the order of their temperance and so we begin with Arkansas. We have statistics only from Little Rock. This is very good, as you will see, but still more than 5 times as many as New York and England:

ARKANSAS	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Little Rock.....	65,142	695	107

*Mississippi.*—Mississippi comes next with two cities. Columbus is very low in the list. There are only 45 cities in the United States with a lower record for drunkenness than Columbus; still, it is almost twice New York.

MISSISSIPPI	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Columbus . . . . .	10,501	37	37
Vicksburg . . . . .	18,072	311	173
	28,573	348	121

*North Carolina.*—North Carolina comes next and we have five cities. The average for the 5 is 136 per 10,000, nearly 7 times New York. Wilmington is the temperate spot with 70 arrests per 10,000 and Durham is the wet spot with 353 per 10,000, 17 times New York. If New York had as many arrests as Durham it would have over 180,000 instead of 11,011 arrests. These are the cities of North Carolina:

NORTH CAROLINA	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Durham . . . . .	21,719	742	353
Gastonia . . . . .	12,871	129	108
Rocky Mount . . . . .	12,742	162	135
Wilmington . . . . .	33,372	220	70
Winston Salem . . . . .	48,395	513	107
	129,099	1,766	136

*Texas.*—Texas has been much in the public eye of late. They vie with each other in Texas, apparently, as to who is the driest. Texas is fourth on the list. We have statistics from 8 cities, no one of them as temperate as New York, but one very temperate indeed, as cities go, Sherman, 15,031 people, 39 arrests, 26 per 10,000. The average for Texas is 199 per 10,000 with 2 cities vying with each other for the record, Dallas and Galveston with 286 per 10,000 each. These are the Texas cities:

TEXAS	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Amarillo.....	15,494	322	213
Beaumont.....	40,422	594	149
Dallas.....	158,976	4,552	286
Galveston.....	44,255	1,259	286
Houston.....	138,276	1,727	125
Sherman.....	15,031	39	26
Paris.....	15,040	164	109
Tyler.....	12,085	129	108
	439,579	8,786	199

*South Carolina.*—South Carolina comes next with 7 cities. The average for the 7 is 208 arrests per 10,000. Orangeburg is the most temperate with 82 and Greenville with the greatest number of arrests for drunkenness, 436 per 10,000. Just remember that New York has 20. If there were as many arrests in New York in proportion to population there would

be over 230,000 arrests instead of 11,011. These are the South Carolina cities:

SOUTH CAROLINA	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Anderson .....	10,570	253	253
Charleston .....	67,957	727	108
Columbia .....	37,524	1,230	332
Greenville .....	23,127	1,002	436
Orangeburg .....	7,290	59	82
Sumter .....	9,508	105	110
Spartanburg .....	22,638	342	155
	178,614	3,718	208

*Virginia.*—Virginia comes next with 9 cities, an average of 224 arrests per 10,000, the most temperate spot being Lynchburg with 160 per 10,000 and at the other extreme Roanoke with 503 per 10,000. These are all the Virginia cities:

VIRGINIA	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Alexandria .....	18,060	884	491
Harrisonburg .....	5,875	198	169
Lynchburg .....	30,070	481	160
Newport News .....	35,596	1,006	287
Norfolk .....	115,777	1,960	170
Petersburg .....	31,012	698	225
Richmond .....	171,667	2,596	152
Roanoke .....	50,842	2,515	503
Winchester .....	6,883	224	329
	465,782	10,462	224

*Alabama.*—The Moderation League could obtain the statistics for only 3 cities in Alabama. The average for the 3 is 231 arrests per 10,000. This is heav-

ily weighted by Birmingham, which has a population of 178,000 and 264 arrests per 10,000. Little Troy with a population of 5,696 has only 98 per 10,000, hardly 5 times as many as New York. These are the Alabama cities:

ALABAMA	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Birmingham.....	178,806	4,706	264
Troy.....	5,696	55	98
Mobile.....	60,777	923	152
	245,279	5,684	231

*Kentucky.*—Kentucky gives us 6 cities and an average of 239. Ashland is the high spot, a very high spot, 991 per 10,000. That is nearly 50 times as many as New York. The low spot is Covington with 80, only 4 times New York. Louisville is much the largest place, weights the average, and is near the average. Louisville has a population of 234,000 and 224 arrests per 10,000. These are the Kentucky cities:

KENTUCKY	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Ashland.....	14,729	1,487	991
Covington.....	57,121	454	80
Hopkinsville.....	9,696	194	202
Lexington.....	41,534	509	124
Louisville.....	234,891	5,231	224
Newport.....	29,317	1,410	486
	387,288	9,285	239

*Louisiana.*—New Orleans is supposed not to be very friendly to Prohibition, but there are many cities in the United States with a higher number of arrests for drunkenness. New Orleans has 366 per 10,000. The three cities in Louisiana are as follows:

LOUISIANA	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Alexandria .....	17,510	179	105
Monroe.....	12,675	341	284
New Orleans.....	387,219	14,171	366
	417,404	14,691	351

*Tennessee.*—Tennessee is tenth on the list of the 12 southern states. We have the statistics for only three cities. The average is 355. Knoxville is the leader with 502 arrests per 10,000. These are the three cities:

TENNESSEE	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Clarksville.....	8,110	96	118
Knoxville .....	77,818	3,864	502
Nashville.....	118,324	3,303	280
	204,252	7,263	355

*Georgia.*—If we took Mr. Upshaw seriously we should certainly expect that Georgia would show the limit of temperance, but such is not the case. We have statistics for only 4 places. The average for Georgia is 375. The high spot is Griffin with 422



arrests per 10,000. Griffin is a little place. Atlanta, the large city, has 383 arrests per 10,000. The whole list follows:

GEORGIA	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Athens.....	16,748	361	212
Atlanta.....	200,616	7,657	383
Columbus.....	31,125	1,272	410
Griffin.....	8,240	346	422
	256,729	9,636	375

*Florida.*—Last on the list is Florida. There was some controversy aroused in Tampa over the fact that Tampa has a high record. The population of Tampa in 1920 was 51,608. A Tampa newspaper contends that in five years Tampa doubled its population. Let us assume that it did, although disinterested observers do not credit it with so large an increase. Tampa would still have a record of 581 per 10,000, which is enough. The following are the three cities of Florida:

FLORIDA	1920 POPULATION	1925 ARRESTS FOR DRUNKENNESS	ARRESTS PER 10,000
Jacksonville.....	91,558	2,960	324
Key West.....	18,749	593	312
Tampa.....	51,608	6,045	1,162
	161,915	9,598	592

Tampa on the basis of 1,162 arrests per 10,000 is the next to the last city on the list of 563. Ashland,

Kentucky, immediately precedes it with 991 arrests per 10,000. The next highest is Hoquiam, Washington, with 672 per 10,000. The last city on the list is Aberdeen, South Dakota, with a record of 1,224 per 10,000. Is not that city an illustration of what Mr. Struthers Burt said, that to the far westerner drink means only one thing—getting drunk?

I have set forth the statistics of population in 1920 for 54 cities in 12 southern states and the number of arrests for drunkenness in the year 1925. The statistics for 1927 are not complete but I have the statistics for 39 out of the 54 cities for the year 1927.

The total population as of 1920 of the 54 cities is 2,979,656. The total arrests for intoxication in these 54 cities in 1925 were 81,932, making an average of 275 arrests per 10,000 population. This compares with the City of New York's 20 per 10,000. For every man arrested in New York for intoxication there were more than 13 men arrested in these southern cities. If the same number had been arrested in New York in proportion to the population as in the southern cities, the number of arrests would have been over 143,000 instead of 11,011.

The 39 cities for which the statistics have been gathered for 1927 had a total population of 2,291,456. The number of arrests for intoxication in these cities in 1925 was 65,595 and in 1927, 76,989. The number of arrests per 10,000 population was 286 in 1925 and rose to 297 in 1927.

It is interesting to note that the number of arrests in the City of New York in 1927 was less than in

1925, being 10,512 in 1927 as compared with 11,011 in 1925. This reduction in number puts New York ahead of England and Wales, New York being 18.7 instead of 20.

Why is New York so temperate? In all probability there may be some who will say we do not arrest our drunken people in New York. I know that Prof. Fisher contends that in many cities men are arrested for drunkenness who would not have been arrested prior to Prohibition, but even he does not set the difference in arrests before Prohibition and since at more than a 40 per cent increase, if I recall it correctly. The *Encyclopædia Britannica* discusses this subject of differences in strictness in the matter of arrests for drunkenness and concludes that the difference cannot be very great in otherwise well regulated communities. If a person obstructs traffic or annoys his neighbors in a public place he is apt to be arrested. If he does not annoy his neighbors and can go home alone he is not likely to be arrested. Why should he be?

Strangers to New York often get their idea of what New York is like from a small area in the neighborhood of Times Square and think that New York is one blaze of electric lights and riotous living. That riotous living to a large extent is confined to strangers who come to New York with their inhibitions all left at home. One very important reason for New York's temperance is obvious to any one who knows the composition of the population. Over 69 per cent of the population of New York is foreign born or the children of foreign born. A large percentage of these

people come from eastern and southern Europe. They still have their European manners. They have not come to the point where they regard alcohol as a means of drunkenness. Aberdeen, South Dakota, has a foreign born population of only 17.3 per cent, and undoubtedly being a railroad centre its arrests are increased by the people from the neighborhood who come to Aberdeen to get drunk.

One of the distressing effects of Prohibition is the education of the people in distilling. We seem to be going the same road as the Russians. You may recall that the Soviet Government tried Prohibition with one result that the peasants used an unconscionable amount of grain in making samogon. When Prohibition was repealed and a government monopoly of vodka substituted, the alcoholic content was unsatisfactory to the manufacturers of samogon. Moreover, the price was higher than the cost of samogon, distilling at home continued, and lately the alcoholic content of vodka was increased in the hope that home-made samogon would cease to appeal.

Millions of American citizens to-day know how to make and use a still who never dreamed of such a thing eight years ago. If we stop encouraging illegal distilling and do it now the present generation must die before that knowledge dies with them. Whiskey making is no longer so difficult as it used to be. There need no longer be any residue to clog the sewers. The production of corn sugar increased from 152,000,000 pounds in 1921 to 580,000,000 pounds in 1925. One hundred pounds of corn sugar will yield seven gal-

lons of whiskey; thus 400,000,000 pounds would make 28,000,000 gallons of whiskey.

On March 29, the New York *Times* published a résumé of an article by Dr. Frederick L. Hoffman who for many years has studied the homicide record. He says that record for American cities seems to have reached a stationary condition at one of the highest points in history. The American homicide rate for 1927 was 10.4 per 100,000. The highest rates were in southern cities, two of them having a record of over 60 per 100,000. New York was 6.1 per 100,000. Mr. Hoffman says, "We hear much of law enforcement, but the major portion of our immense police and judicial machinery is concerned with violations of the liquor law. Neither the President nor the Governors in their annual addresses have laid stress upon our lamentable position as regards homicides, which are not decreasing and which show no perceptible move in this direction." We are reaping what we have sown.

In an editorial on March 30 the New York *Times* describes the situation created by Prohibition:

"'Corruption' is now rightly a conspicuous theme. What is the pecuniary corruption of a few to the steady and deeper and growing corruption, moral and pecuniary, which the Volstead act begets? A Congress largely composed of hypocrites, Dry-Wets by the million, constant bribery of officials, the virtual impotence of a statute fitfully and sporadically enforced at monstrous expense, the spy, the informer, careless frequent infringement of the rights of the citizen;

the young trained to regard the breaking of one law as a distinction, almost a virtue; the degeneration of the public conscience: these are among the symptoms of a moral and social corruption more insidious than the official or financial sort. The latter is temporary. The former is getting to be permanent and growing worse."



## PROHIBITION: IS IT OR IS IT NOT A NATIONAL BENEFIT?

BY R. FULTON CUTTING

LEST I should be misunderstood, let me preface my remarks by the statement that I am not a Prohibitionist, but that in reply to the question of the evening, I must for the present answer in the affirmative. I shall try to explain this apparent paradox.

Prohibition has been a profoundly instructive lesson to the American people. The Prohibitionist political party, founded in 1859, has been presenting candidates for the presidency for more than sixty years. It never made any significant appeal to the national imagination until its objective was interpreted in terms of anti-saloon. Then it swept the country into the enactment of the 18th Amendment. It was the hatred of the saloon as an enemy of domestic happiness and a corrupting factor in political life that induced the voters to grasp the opportunity afforded by the 18th Amendment proposition to condemn it as they hoped to permanent obliteration. Hundreds of thousands of wives and mothers who identified penury and conflict in the home with the existence of the ubiquitous saloon exerted a pressure upon legislatures that they dared not deny. To-day the saloon is universally anathema. Even the Asso-

ciation against the 18th Amendment carried in its literature the slogan, "The Saloon must go."

The New York *Evening Post* thus sums up the situation: "The cause of the Wets in the old days was under the tutelage of the brewers and distillers, the saloon keeper and his like. That day is definitely and forever gone. Now has come a time when decent people, oppressed and appalled by the lawlessness, the hard drinking and the denial of liberty of the Volstead Act, have organized, not for the saloon but the modification of the law so that true temperance may prevail." The illumination of the saloon's relation to social welfare, the awakening of the public conscience to its menace to national life is an achievement of the first magnitude and we owe it to Prohibition. The careless, indifferent, self-indulgent citizen who never before evinced any antagonism to the saloon now clearly discerns its moral and economic peril. The ancient excuse for its existence as "a poor man's club" is discerned to be an insufficient apology for the existence of this public enemy.

The adoption of Prohibition by the United States has tremendously stimulated the world wide interest in the liquor question. That some remedy must be found for the ravages of alcoholism is generally recognized. The issue is forcing its way to the front. Finland, Poland, Belgium with the encouragement of greater powers have agreed to appeal to the League of Nations to conduct an exhaustive study of the question in its every relation from the vine to the consumer and the great experiment of the United States

is being watched with absorbing interest. Whatever may be the future of this experiment it will surely make an important contribution to the pragmatic philosophy of governmental science. It can hardly fail to leave some valuable deposit in the records of the study of popular sovereignty. It will reveal the character and disposition of the American people in the handling of an issue requiring much intelligence and much common sense. The enactment of Prohibition is a test of tolerance. Bitterness, casuistry, the *suppressio veri* will reveal the temper and honesty of opponents and measure the value of their contentions. We frequently see in our papers cartoons representing the Prohibitionist with the demeanor and characteristics of personified hypocrisy. They are shameful misrepresentations. The Prohibitionist army is composed of noble-spirited men and women whose aim is the moral and spiritual uplift of our country. If they are mistaken, it is a mistaken patriotism. Their error is one of judgment and not of motive. One of the greatest papers in our country—a paper that merits the approval of the reading public—the *New York Times* has unhappily fallen a victim to the intolerant trend of controversy and in a recent editorial described Prohibition as “Conceived in fanaticism and sustained by hypocrisy.” No! No! No! There are too many bishops and clergymen in our church, too many men of the type of Dr. Bowie who are ardent Prohibitionists for us to permit this bitter charge to pass without indignant protest. But the contentions of the so-called Wets are not to be inconsiderately

and arrogantly dismissed. The point of view of their thoughtful and conscientious leaders is no mere academic theory. They believe they discern in Prohibition a menace not only to American institutions but also to American Christianity.

“To bring in a bill to abolish sin  
And legislate the millennium in”

seems to them a fatal relinquishment of the practice of self-control upon which depends the stability of the State and the development of individual character. It not only substitutes force for the persuasiveness of reason, but the 18th Amendment practically opposes an artificial barrier to the exercise of scientific research. Our own history illustrates the grave possibilities of the employment of the legislative trespass upon the arena of conscientious judgment. Before our Civil War North and South Carolina, Georgia and Louisiana enacted laws inflicting serious penalties upon any who ventured to teach the negro to read or write, thereby arbitrarily prohibiting his direct access to the Word of God. Georgia convicted two Boston missionaries, who were ministering to the Cherokee Indians, of violation of law and sentenced them to four years' imprisonment. And the Cherokees were the most enlightened and progressive of any of our Indian tribes.

In our colonial days we enacted “blue” laws some of which remain on the statute books to be treated only with derisive indifference. It was indeed the frequently despotic exercise of legislative power that

led Ibsen in "An Enemy of the People" to the passionate exclamation, "Minorities may be right, Majorities are always wrong."

In 1840 Dr. Channing delivered a famous address upon the Present Age to the merchants of Philadelphia. The times were turbulent—more unsettled than they are to-day—but with courage and faith in the future of American institutions, pleading for larger intellectual and social liberty, he used this striking epigram, "Humanity is not a tiger to be fastened with a chain, for in that case it is the chain that makes the tiger." There is a certain resilience in common usage and habitual inclination that will not yield to the rude handling of ill-considered discipline. The Puritan Commonwealth in England, during its brief ascendancy in the 17th century, suppressed the theatre, thus robbing citizens of customary recreation and with its other austerities sowed the seeds of that reaction to indecent revelry that characterized the Restoration. The people who had profited by witnessing the great dramas of the Elizabethan age not only tolerated but applauded the obscenity of the Comedies of Etheredge and Wycherley. The attempt at an unnatural pietism introduced by Mme. de Maintenon in the last years of Louis XIV's reign provoked an orgy of shameless immorality in the succeeding period of the Regency. But let us attempt to analyze the existing situation. Must we not admit that Prohibitionists have the best of the situation—their attitude is positive and it is only on that side that man is open to inspiration; they have banished the saloon

and created a well-nigh universal demand for its permanent extinguishment, they have awakened a new and absorbing interest in alcoholism.

The attitude of the Wets is wholly negative—they offer no constructive policy; no expedient to prevent the return of the saloon in the event of a successful political campaign. They have no vision. The moderationists propose the modification of the Volstead Act, but can any thoughtful person honestly persuade himself that those who now violate the law by the purchase and use of whiskey, brandy and other beverages of high alcoholic content will suddenly become law abiding if legally permitted to use the light wines and beers? If Congress should interpret the 18th Amendment so as to exempt beverages of modest alcoholic content from its operation, will the cocktail addict at once respond and cut out hard liquor? Not a bit of it! If Prohibition fails to prohibit, just so long I fear will the bootlegger continue his nefarious trade and the violation of the law be as offensive as it is to-day. Herein is the weakness of the Wet cause—it offers no substitute for the aspiration kindled by Prohibition—it does nothing but disclose our impotence to respond to a wide-spread demand for a better liquor policy. In 1922 *The Literary Digest* conducted a poll with the intent to discover public opinion upon this issue. The questions asked were as follows: A—Do you favor the continuance and strict enforcement of the Eighteenth Amendment and the Volstead Law? B—Do you favor modification of the Volstead Law to permit light wines and beers?



C—Do you favor a repeal of the Prohibition Amendment? The result of the poll disclosed plainly that a great majority of the voters (632 out of 796) sought some better method of dealing with the liquor question than that which existed prior to Prohibition. Only 164,000, less than one-fourth of the poll, voted to put us back into Ante-Amendment days—yet this is exactly what the repeal movement will do. But important as have been the services of the 18th Amendment, they have well nigh reached their apogee. Either the administration of the law shall become so effective as to make total abstinence substantially nation wide or the 18th Amendment will be repealed and repealed with the same hasty and immature judgment that characterized its enactment. This gravely important subject must be surveyed from a higher vantage ground than that afforded by existing knowledge—all of our information is now more or less obscured by visionary or prejudiced opinion. Sentiment, impatience, partisanship, self-indulgence impair our judgment. We have a great deal to learn before we shall be qualified to pass finally upon this issue. The experience of other nations has never been explored by trained and dispassionate investigators. The reports that reach us are not the fruits of unbiased research but the stories that present themselves to the myopic vision of ex parte pleaders. We sit in the seat of the unlearned, swayed to and fro by opinionated if sincere zealots. There is imperative demand to-day for a patient, scholarly, exhaustive inquiry into the relationship between drink and the

moral, political and economic welfare of the country. We need the analysis of a social laboratory, an encyclopedic array of facts statistically co-related, and of illustrations interpretative of the reaction of humanity to measures of idealism—an X-Ray portraiture that will lay bare the obscure ramifications of the issue. It is true such a study however intelligent and instructive will not convince the ardent Wets or Drys, but it should supply a multitude of confused and uncertain people with credible information upon which to base enlightened and conscientious conduct in social and political life. The discussion of Eight Years of Prohibition which appears in the pages of the April number of *Current History* is a luminous illustration of the hopeless discordance of our groping forum. Flat contradictions of opposing writers, half truths, misinterpretations of statistics and reckless assumptions are presented to the jury of the American people with no judge to sum up and evaluate the evidence. If any of you have read these controversial statements and are prepared to render a verdict upon the arguments presented, you are I think qualified to solve the ancient riddle which inquired, "What will happen when a body moving with irresistible force encounters an immovable obstacle?"

But who will undertake the study I have proposed? Neither Wets nor Drys by themselves—they have already told us all they know and I fear they do not want any further knowledge. It must be conducted, if at all, by a voluntary commission of eminent citizens of judicial temperament, of patience, courage,

honesty, and supplied with the necessary funds to employ a force of competent and incorruptible research scholars whose professional standards would lend to the inquiry the weight of scientific motive. A preliminary study has been quietly and tentatively pursued by certain experts of national reputation, but they have confined their labors to an analysis of the reliability of existing knowledge. Even this has been far from exhaustive, but it leads them, in the temperate language of science, to report as follows: "The amount of evidence which can be taken as reliable in any scientific sense is so far limited and conclusions drawn from evidence have to be so far safeguarded that no assured results may be reached in matters upon which the layman believes himself entitled to make private observation by the aid of common-sense dogmatic conclusions." The volume of information—medical, criminal, economic, social and moral—directly and indirectly related to this subject is so vast and complex that an analysis of its significance by an adequate force of experts would take at least two years. The report of these experts betrays no favoritism, no prejudice. It is a wholly dispassionate relation of cold facts. The findings of this preliminary study present a line of inquiry that patiently and studiously pursued should throw a flood of light upon the confused and confusing statistical interpretations that now make so difficult the final disposition of the liquor controversy.

Is it visionary to propose that the Social Service Committee of our Church should endeavor to form

such a commission—a commission which would include in its membership such men as Dr. Bowie and Mr. Purdy and would then offer its services to the many who would like to finance its campaign?

I cannot close without referring to a painful feature of the existing situation and that is the widespread violation of the liquor law by intelligent and otherwise public-spirited citizens. We must not condemn them inconsiderately. The temperate use of beverages containing alcohol was not an offense against the law of God before the passage of the 18th Amendment and no enactment of an American Congress can alter its ethical significance. The violation of law is an act of disloyalty to our country's institutions—an anti-social offense that has a fatal tendency to paralyze endeavor for better government and nobler society, but we are to-day putting upon the individual conscience an abnormal strain that it will not long endure. Prohibition must speedily win over to its ideals the great body of its opponents or its attempted enforcement must not be permitted to promote the selfish tendency to anarchic individualism.

In his essay on the Meaning of History, Frederick Harrison says, "Greece taught us the noble lesson of individual liberty, but Rome the far nobler lesson of the sense of social duty."

In the Southern states the 14th and 15th Amendments to our Constitution are largely inoperative to-day. It is true this nullification is supported by the practically unanimous consent of the intelligence of that section and with unconcealed purpose. But has

the spirit of the South escaped the virus of this habitual violation of law? Is it not a reasonable assumption that it is the true parent of "Lynch Law"—that the mob violence, so common south of the Mason and Dixon Line, is the legitimate offspring of this anti-constitutional attitude? Herein is the danger to our national life—the subtle infiltration of a lawless spirit that threatens to impair the moral fibre of the American people.

It has been by the liberty of her institutions rather than the fertility of her soil that the United States has won her way to the front rank in politically organized societies. It is her solicitude for the freedom of the individual that has made her the refuge for the oppressed of every race. Let her not now permit unenlightened obstinacy to tarnish her fair fame and imperil her lofty footing upon the slopes of the statehood of its dreams.

## THE DISCUSSION

REV. DR. E. C. CHORLEY: I wish to say a word about the actual working of Prohibition in a community which is a typical cross-section of American life. It is not in a city or a town; it is hardly a village. It is on the edge of the commuting zone of New York City. I have lived in that community for ten years before Prohibition, and for the whole period since its enactment. I want to contrast the two.

Before Prohibition we had in that community one hotel, assisted very largely by a bar. It paid a license to the government for carrying on its business. For ten years there was a steady decrease in the drinking, a steady growth of temperance, so much so that we had gotten down to a little group of three men. That was the situation when Prohibition came into effect. What is the situation to-day?

In a small area where we had one saloon, we have now four bootlegging establishments, not secret, but open and brazen; where we had three drunkards we have a number to-day rather hard to compute, but obviously very much larger. Liquor is peddled through the countryside for the benefit of the men working on the estates; there are places appointed where the peddlers can deposit their liquor, where the



customers can go and get it in the lunch hour or when the work of the day is done. Moreover, before Prohibition, the bulk of the beverages drunk was beer; that cannot now be obtained. No bootlegger would bother with beer. I assume, though I never settled it, that the whiskey and other spirits drunk before Prohibition were reasonably pure; it is a perfectly well-known fact in this particular community that the only drink you can get is whiskey, and most of the whiskey is distilled in the woods back of the hills, and could hardly be distinguished from rank and dangerous poison.

Further, the effect of Prohibition on that community has been to drive into the homes of perfectly responsible people the habit of drinking. I should venture to say that it would be perfectly correct to make the statement that from 50 to 60 per cent of the people in that community regularly make wine, and in many cases, synthetic gin.

We have had lately self-imposed upon that community railroad construction. Just four weeks ago, after pay day, there were sixteen men lying along the roadside by the railroad track helplessly and hopelessly drunk; and only on Monday of this week just before I left home, there were four drunken men sleeping out their debauch outside the station.

I have one thing more to say: I speak for no other community because I don't know; but of this community I stand here to say that Prohibition cannot be enforced because you cannot get either the state or the federal authorities to stand behind you in stamping it

out. I have in my possession a letter from the Chief of the State Police of the State of New York, in which he says that it is not the function of the State Police to get evidence against bootleggers, but if we will employ detectives and get the evidence and present it to them, they will do the rest. I went down to the federal authorities in New York; they agreed to send up some men. I never told a single soul, not even my wife, that those men were coming. They came—they didn't find a thing. Forty-eight hours before those federal inspectors arrived in that community those bootleggers had been warned that the police were coming, and every drop of liquor was taken out and deposited in the cellars of private householders. Our last state is worse than our first.

REV. DUDLEY TYNG: America once was wet. I believe now that it is still wet. Is it ever going to be dry? I don't believe so. How can it be when, shall I say, the physical and the psychological and the moral conditions are inevitably opposed to it?

The physical conditions: How easy it is to make forms of alcohol! I happen to be in touch with parishes of Providence where there are a great many people of English extraction who like their beer. I can take you to half a dozen clubs where beer is sold to members. It is so easy to make it that it is physically impossible to stamp it out. Who is responsible for the Prohibition Law? Isn't it the Methodist

Church?—the good women and men who wanted to make the world over by force, who have yielded to the temptation Our Lord did not submit to in the wilderness, namely, to spread His Kingdom by force? Doesn't it stand to reason that they can get a great deal out of legislatures, especially at a psychological moment immediately after a war? It is against our conception of liberty, all the principles of Anglo-Saxon liberty, liberty of conscience.

Prohibition has undoubtedly brought its benefits. I think most of us can point here and there to a benefit of one kind or another. Prohibitionists are right to exploit this to their best advantage. The question always comes up: Couldn't these results have been accomplished just as easily by some other way, or if not initially, at least finally? What has been the great bane of the drink traffic—hasn't it been private profit? If the private profit could be abolished, would not the fangs be drawn from this particular devil? I am glad to declare Prohibition has prepared the way for something different. It has been the great means and the great barrier. Possibly we may have something more constructive to take its place, and possibly men shall not be dictated to by priests in frock-coats, where they may still enjoy the privileges of Anglo-Saxon liberty and Christian liberty as well.

REV. CHARLES E. HUTCHISON: I am one of those who fail to get the force of the argument of the last speaker concerning personal liberty. All civilization has developed with personal liberty, that under any

kind of orderly and civilized government you are bound to have personal liberty. The very essence of social life is patriotism which in democracy requires giving up a certain amount of liberty for the benefit of the individuals as a whole—whether a thing does such harm that it ought to be got rid of and whether the community is willing to start in and make the effort.

If I am not mistaken there are laws in the State of New York which penalize a man if he allows the furnace in his house to make too much smoke and impair the atmosphere. That doesn't seem to be infringement of personal liberty. It is usually enforced except in time of a coal strike. That is a pretty clear case—the man owns a furnace, the furnace is in his house which very likely he owns, and it certainly would seem to be his privilege to stoke his furnace in the way he pleases—any way he pleases. And yet by so doing, he pollutes the air of his neighbors. I submit that possibly there is an analogy there. I think there is a new angle from which this Prohibition may be viewed. A mechanical civilization such as ours is now has a permanent quarrel with alcohol. In the long run it will not be able to keep house with it. It will have to get rid of it. It is a mechanical civilization and the most direct evidence by which that comes to us is by the way we have automobiles, and every one travels in automobiles. The use of alcohol and the use of the automobile do not go safely together. It is not a question of drunkenness or moderation, a question of personal habits, of our sociability, of vari-

ous kinds of drink. It is a question of alcohol, the laboratory experiment of the effect of alcohol on the human system showing conclusively that even a small amount shows the effects that somewhat impair the accuracy of the eyesight and the accuracy and use of the hands and feet; in other words, goes right home to the auto. There is your principal demonstration.

The old-fashioned temperance orator didn't get very far, and then the community in general learned that the railroads were watching closely the habits of drinking in their employees, especially the engineer in the cab. If he drank at all, it counted against him. We observed the spread of that tendency. We observed the attitude taken by the industrial organizations whose factories constantly developed machinery requiring more and more accurate handling and having considerable danger when it was not properly handled.

Then came that period of the war when it seemed that if men were going out to kill one another they should be kept away from alcohol and alcohol from them, that if the Army of the United States should be kept away from alcohol in time of war, it would be a very good thing for the community to get rid of it in time of peace. Civilization has a permanent quarrel with alcohol. In the long run it must get rid of it. This means may not succeed, but in the end it must be banished. It may lead on to something more effective. If you could get rid of the element of gain—it is not so easy as some people like to think,

I know our neighbors in Canada are not perfectly satisfied with the systems adopted there.

In America we tried some of those methods. Carolina had to give it up because of financial corruption. It was not because there was profit but there had to be state employees who had to purchase liquor and distribute it. In the end it was broken down and the state had to give it up. We shall have to look into it very thoroughly, I think, before being persuaded that it is to work.

MR. JOHN MOREHEAD: I don't claim to be capable of making a speech but I have listened with great interest to the various speakers on both sides of the question.

Who is against this Eighteenth Amendment? All those whose appetites and passions seek to be satisfied at the great sacrifice of the broken-hearted and the distressed. I myself have been handicapped by the circumstances of these things and prayed that God might instill into humanity's heart something that would stimulate the principles of Jesus Christ and eliminate this terrible condition from the American continent. The power of Jesus was to cast out devils. Must we say that Prohibition in its law enforcement must drop by the wayside as a dead experiment with no success? Compare for a moment: Must we eliminate all the laws of the statute of burglary simply because there are a few criminals still at large? Must we allow ourselves to go into a chaotic condition and suffer more distress and trouble? Must we



abolish the laws and the statute books simply because there are a few that seek in their appetites and passions to indorse such things? Friends, you are to classify yourselves and be true to the rudder, and stand for law enforcement and American principles in the same, and stand in the name of Jesus Christ for character!

REV. EDMUND J. CLEVELAND: In this matter of Prohibition, no sane, intelligent person has thought that the whole habit of a nation was going to be made over and changed in the twinkling of an eye. I didn't think at the time the Eighteenth Amendment was passed that it was going to abolish the use and sale and drinking of alcoholic beverages, but I do think certain things were thought to be accomplished, that at least we were going to get on the road of controlling and directing one of the great social problems of our day, and that we could hope to get some benefit out of the experiment as time went on.

I do not think that anybody who was in France during the period of hostilities thought for one moment that the habits of American soldiers, which were only the habits of American boys in uniform, were going to be permanently changed because it was not according to military law that hard liquor should be sold to the Army. But I do think this: that if there had been no regulation of the sale of liquor to the soldiers in France, the Expeditionary Force would not have cast the necessary weight in the balance and the victory would not have been won. It

was John Barleycorn that almost knocked out Great Britain. The American Expeditionary Force was controlled in that way to become an effective fighting unit, and we know the result.

Now, my friends, as we look upon the matter of Prohibition, think what benefits we have gained. There is a lot of bunk about personal liberty. I come from a city which has had a very distressing experience during the past three or four years, an experience which culminated in a great disaster on the second day of February of this year. We had been in the throes of a business depression, the magnitude and effect of which no one of you who have not been in it can hardly estimate. A paralysis spreading all over a community and affecting nearly every man, woman, and child. In the old days there used to be a number of saloons in Fall River, but during this period of depression we had no saloons; we have had the bootlegger. You would be surprised who he is. We have the bootlegger; we have the Portuguese and their vineyards; we have the mixer of delicious beverages and all the rest of it; but during the period of business depression we have had more deposits in the bank than we have ever had before. Can you get that sort of a thing with a corner saloon?

The night of the great fire in Fall River we had to call out the militia. The Sunday following the fire it was estimated there were 250,000 visitors to see the ruins. They were of all sorts and kinds. We had good policing; the militia did its job, as also did our local police. And not during that entire time was

there a single robbery, no person was injured or hurt by falling walls, and there was no arrest for any serious crime. I doubt if that would have happened during the period of the open saloon. My friends, we are confronted by a *condition* and not a theory.

REV. SAMUEL M. DORRANCE: I think I am in a minority, if not of this audience's opinions, certainly of my own State of Rhode Island and also the State of New York. I do think that liberty—personal liberty—is not the real issue. It is not the question of a man's personal habits but what is its effect on the community? A man, so far as I am concerned, may have entire liberty to eat himself to death, or smoke himself to death, but not of drinking himself to death if that involves his running over my child while he is in the process of drinking himself to death.

We talk about the possibility of enforcing the Prohibition Law as if it were a sort of game between the authorities and the population. Those who point out most joyfully the failure of the law are those who have broken it themselves and say, "See, what a failure it is!" There isn't any law that can be enforced unless the bulk of the population is behind it. It seems to me that is the great disappointment of the whole experiment of Prohibition so far; that such a very large proportion of those whom we look to for leading in good citizenship have not thought of this question for one moment as anything more than an invading of their personal liberty. They have never thought of anything but that it interfered with their

own pleasure, and not that it might be worth while to give up something of their pleasure for the good of the country.

MR. LAWSON PURDY: I do not like the moral attitude of a certain Southern city about which I know from a young friend of mine who went there shortly after Prohibition. He told me he believed in Prohibition. I said I thought it was immoral and wicked. I have seen him since and he said to me, "I have got over that. I belonged to a club, having a city house and a country house. Judges and other important men of standing belong to that club. Not very long ago I was asked how much whiskey a week I wanted, guaranteed good club manufacture. I said, 'A gallon.' He said, 'My dear boy, how can you manage with a gallon? I drink very little but all my friends want it.'"

How is it that in this state with a tremendously strong law you have such a condition as this? You want to keep it away from the negro. So I said to an old negro, "Will you get me some moon?" He said, "Sure I can." And he brought me a gallon in two minutes.

BISHOP SLATTERY: We of the clergy ought to bring before our congregations the serious tragedy that comes into our parishes through the drunkenness of privilege and of genius. We ought to warn the leaders of youth who in the name of liberty are setting a bad example by their over-drinking, and so are leading their own sons and the sons of their friends

into a possibly tragic situation. We all know boys whose uncles and fathers and grandfathers have been ruined; these boys are in danger of the same ruin, by inheritance; they ought not to be tempted toward drunkenness. Silly men, in their impatience with Prohibition, are forgetting the future of their families. The Christian Church must preserve and foster the goodness, temperance, and truth of our youth.





IS THE GROWING CENTRALIZATION OF  
THE CHURCH HELPING OR HURT-  
ING PARISH LIFE?

A. IN NATIONAL ORGANIZATION



# IS THE GROWING CENTRALIZATION OF THE CHURCH HELPING OR HURT- ING PARISH LIFE?

## A. IN NATIONAL ORGANIZATION

BY REV. GEORGE H. THOMAS

As the one to whom it falls to speak first on the topic, may I state that the subject and sides are assigned, not selected by the speakers. Dr. Grammer and I are introducing a discussion. We are not principals in a debate. Neither of us knows the opinions of the other. The subject has been changed since first assigned, the word "parish" added, the whole divided into Part One, National Organization; Part Two, Diocesan Organization, being given over to other speakers. Where I have trespassed, I shall try to eliminate. My assignment resolves itself not into a question, then, but into a claim. The growing centralization is helping parish life, and I realize the difficulty of speaking to the affirmative on any subject and to any audience nowadays. Those in favor are in disfavor.

I note the Church Congress programme of eight numbers divides itself into equal parts of four instructions and four interrogations. We shall adjourn with 50 per cent certainty. The other half of us may be up in the air. That is exactly where we should be

as regards the present subject, for centralization is in the air. We have had none; we still have little. The growing centralization of the Church, although premeditated and legislated, is a novelty in an experimental stage and therefore calls for a suspension of final judgment. Eight years is too soon to pass adverse judgment. At the close of the first two administrations the American Republic was not a howling success. The critics almost bowled it over. The two completed trienniums have worked too many miracles in parishes to be condemned. That is my first brief point. Condemnation is premature; co-operation is the order of the day. It is too soon for anybody to be "agin" the government.

Second: I will say even more briefly that the growing centralization, dating from 1919, had no ecclesiastical slant and has none now, created no new titles, new orders, no new costumes, and is not responsible for the new theology. No party is guilty. The solid South still reigns in General Convention, but the balloting on the canons of 1919 was practically unanimous. Everybody agreed it was a senile policy to have old age the only qualification for a Presiding Bishop, to have gone a century and a half with no co-ordination of the members with the body, no programme for the whole Church, no group thinking which is swifter and more accurate. All this is responsible for the slowness of the Church in its growth, and particularly in that part of the country where I have spent most of my life. The united effort of the Church can only be converted into partisan or ecclesi-

astical debate by premature insurgency, a disposition to secede, and unwillingness on the part of isolated groups to co-operate with the General Church programme, spelled with or without a capital. The first shove toward centralization was the Pension Fund, which would have failed without a central organization topped by the Church's greatest executive, as well as by the Church's greatest benefactor.

Third, and once more briefly: Whereas the story is a long one, I will not quote dollar statistics. We are well enough informed, broadcasted and special delivered with data, figures, and the sum of parochial building projects, increased salaries, offerings, lay discussion groups, activities in parishes synchronous with the growing centralization of the Church. I do not care to urge the point of growing receipts. Allowance must be made for the 15 per cent deduction impetus of the Federal Income Tax and the new high economic standard and the cheap dollar precipitated by the World War. With that said, I for one must confess the benefit to parishes of outside pressure. Increased askings are the cause of increased givings of which the parish, not the General Church, has been the chief beneficiary. The figures are amazing of what we are spending on ourselves, to adequately equip the parishes (see pages 81 to 89 "Guide to Leaders"). To a large extent sacrifice accounts for the new givings. That is a spiritual asset. So that one answers to the question, Is the growing centralization of the Church helping or hurting?—both. It helps because it hurts. I know Episcopalians in vil-

lage, town and city who are giving till it hurts, and learning to give till it doesn't hurt, on account of their conversion and information from headquarters.

Fourth: I shall not raise the question whether parish, diocese or national church is the unit of our organization. I didn't like adding the word "parish" to the subject. The field is the world. The parish nomenclature is helpful. But the unit is the family of God for whom the Saviour lived and was crucified and rose from the dead. Every close follower of Jesus in every church and every office of the Church subscribes to that faith. It is the Kingdom and not the parish that is the Church's objective. How to do God's work in the world as best we can is our only desire. Our specific charge is to inform and arouse and mobilize some two million parishioners to help and lend a hand and do their part in being neighbor to those that are far off and them that are nigh. That is our job—the great commission as it touches our Communion. Is organization and centralization helping parishes in relation to foreign missions?

The Church abroad had been organized to the extent of zoning the field with branches of the Anglican Communion. In China we are represented, thank God, on the Central Committee of Christian Churches, whose prayer is, as evangelization proceeds, that Christendom may not reproduce the abiding unhappy divisions at home. That is another subject, and I refer you to Mr. Douglas and Father Delany.

Having visited the missions of the Pacific and most



of our Church compounds in the Orient, I am deeply interested and encouraged over the new attitude of parishes toward their responsibility to foreign missions; we are a catholic and not a parochial church. Needless to say, this is a department of Christian work that can be managed only by some central, authoritative, sitting body with boldness and wisdom, with power to act internationally and to organize ways and means. I see no alternative to centralization if we are to remain or rather become a missionary church. How can parishes escape from welcoming ways and means, methods, information, visitation, direction and, if it be there, inspiration from the same central body? It may not be New York—where is not important—but it must be, whether the money capital, New York, the political capital, Washington, or the population, Chicago. Centralization at home bears on evangelization abroad. The national church must finance foreign missions, recruit the personnel, and inform the people in parishes. I shall read here the greater part of a letter received a week ago, dated February 21, 1928:

“On the Yangtze River, between Shanghai and Hankow.

“As to the specific question whether the legislation of 1919 has helped or hindered the Church’s missions as I see them, my reply would be that in general I am convinced that it has helped. There has been a growing response financially; at any rate, the amount of the appropriations has been steadily in-

creasing. The response in candidates and new recruits has also been greater, steadily; and we have had some men and women of the finest quality among the new recruits. Furthermore, the new organization of the American Church has set an example to the missionary districts, even here in China, which I believe has been of immense value. In my own diocese we have taken up with enthusiasm the new plan of a diocesan Executive Council, with departments of missions, education, social service, and finance and publicity—which really functions between the sessions of the diocesan synod and which, being overwhelmingly Chinese in personnel, has cushioned the revolutionary shocks of the last three years in particular, so that our organization has not been demoralized but has rather been strengthened.

“I quite realize the danger of ‘bigness,’ as William James describes it; and there is no doubt that the 1919 legislation throws us open to that danger. Stricter control of special appeals and the effective ruling out as a general thing of unforeseen emergency appeals, and the constant emphasis on the importance of supporting ‘the Church’s Programme’ rather than specific work in which individuals or congregations may become personally interested, all tend to depersonalize our missions and so run the risk of sterilizing them. This danger, I am sure, has not been altogether avoided; but I feel equally sure that this danger has been to no small extent overcome. The way to overcoming it completely seems to me manifestly not in revoking our legislation but in finding

those new sources of spiritual power which the new organization not only needs but also opens to us.

"All this leads to the deeper questions about our Life, which are inherent in the Church itself—the Body of Christ, the 'extension of the Incarnation.' We don't become spiritual by denying the place of the Body; and the Church needs not less organization and centralization, so I believe, but rather more of that abundant Life which awaits the exercise of our faith and courage and the putting forth of our love in self-forgetful but really enlightened endeavor. Our difficulties increase in geometrical proportion, so to speak, as we grow in size and numbers; but are we wrong in thinking that God's resources as available for us are equal and more than equal to the task of meeting those difficulties, if only we will let him possess us and our organization?"

"Lots more to say, but this much will show you how convinced a 'pro-fan' I too am. The challengers of the Church's faith and works are bigger and more formidable than ever; but the resources of the Church were never so great. Steam and electricity and airplanes and radio and dynamite may be the ruin of our civilization; but they are even more manifestly the potential means of unifying and multiplying many-fold the powers of good-will and the rule of God's Spirit.

"Must stop for now! I hope to see you at Washington.

"As ever, with love,

"LOGAN H. ROOTS."

I am sorry if you think I have wandered from the subject to foreign missions. My point is, centralization at home is a *sine qua non* of evangelization abroad. Evangelization abroad calls for education at home. In the Church, education for evangelization is a gauge of what is helpful.

Fifth: Re domestic missions. I wish to make my profoundest bow to the National Council and their agents. There are domestic missions in Rhode Island, in Massachusetts, in New Hampshire and every New England and Eastern diocese. Rural districts, city missions and the foreign born are with us everywhere. I have just driven diagonally across the Empire State and I spent the night in a country grocery in the Catskills. As the dawn came on I looked from my window and could see that there was an Episcopal Church across the street. The wife of the house said to me, "It is a blessing to us that such a wonderful missionary comes to us twice every month." So I realize and have seen in two or three days the demands upon the Empire State and upon the East for these home missions. The East has more experience, more experts, more funds, easier access, but no fewer missionary challenges than the West. I can speak with more authority of the West and mid-West. It would seem sometimes that geography moulds our opinions more than theology. I want to give testimony to what the new centralization has done to help Western parishes and dioceses. There are forty counties in my state with no Episcopal Church and needing one for every reason of culture and religion. The untiring services of officers and secretaries of the National Council, in-

cluding the top men, have created in eight years a renaissance in rural and urban parishes of Illinois and elsewhere. Mr. Franklin, for one, has spent two weeks at a time for years in our diocese, meeting rural missions, finance committees and parish vestries, with but one result—opening the eyes of the blind and raising the dead to interest and givings for the Church's mission at home and abroad.

It happens that my parish under Bishop Page was in the advance guard of missionary giving long prior to 1919. But my parish, and parishes and missions I visit officially, have been dug out of a grave and set on a hill and on fire for diocesan, domestic and foreign missions by laymen and clergy agents of the National Council.

Every bishop, every priest and our congregations are a unit for centralization. Having faith in the Church's plan and appointees, we have slaved to learn of them and broadcast their methods in parishes and missions with the result that our parishes and missions have multiplied by six their givings to the General Church and a little better to the diocese and to themselves. Every succeeding year for eight years the diocese has gone ahead of the year immediately preceding. Our banner churches to-day are St. Paul's, Chicago, and St. Luke's, Evanston. There are new missions and small parishes. As Bishop Roots said of himself, we are pan pro-fans for the new centralization of the Church.

I referred to the help to parishes from visits from Dr. Wood, Dr. Sturges, Mr. Franklin and other servants of the National Council, to education by infor-

mation from all the departments. My vestry met at noon one day, and adjourned at midnight, for a conference on the Church's programme, every member present, as hard-boiled a bunch as you could pick among packers, bankers, steel makers, coal men, physicians, everything but lawyers. The National Church agent began by scoring lowest at golf and highest at cards. After that nobody wanted to go home. Copying the same charts, methods, figures, even without the same success at golf, I have the same interested response. There is the same increased giving in rural and city parishes every year. Once they understand they eat it up. It makes me wonder whether some of the anti-centralizationists have made a business of acquainting themselves with the fruits of centralization.

An incident of twenty-five years ago in Minnesota comes to my mind, illustrating the disintegration and ignorance of parishes and priests then as compared with the present. The rector of a parish wrote me, enclosing a check for \$19— "thirty pieces of silver":

DEAR FATHER THOMAS:

You being George H. Thomas, I suppose you are the Episcopal Church treasurer. I enclose our annual offering for missions taken Missionary Sunday (the Second after Epiphany). We gave a dollar more than last year. Please send receipt.

To-day, every Sunday and every offering is a missionary Sunday, with offerings for missions.



When the invitation came to open this discussion, I was disappointed, in fact, disgusted in the subject. It is mechanical; it is secondary to other topics on the programme and to Church Congress standards. That was my feeling about it. However, ways and means are important to every corporate body, even the Body of Christ, and I have found unexpected interest in reviewing the Church's legislation of 1919 and the utmost personal satisfaction with the general results of centralization as it touches parishes.

I sent a questionnaire on the subject to six friends: one a friend missionary, one insular, one domestic, two diocesan of the Middle West, and several Eastern clergymen. The besetting sin of the clergy is laziness, and that bears on the subject also, so I decided to borrow thoughts. It is the first time I ever wrote a group of clergy and received replies from every one of them. That, too, bears on the weaknesses of decentralization. These correspondents represent all stripes of ecclesiastical opinion and one mind for centralization.

I will close with a complaint from one who writes: "One of the bishops in our province"—no name given—"appears to be determined to operate individually and independently of the whole Church on this matter. His influence affects the whole province."

Are we a Church or a federation of dioceses? Why not adopt the ethics of sport and play the game according to the rules as adopted? Where that is done in a parish until it hurts, and then some, it helps the

parish and the priest. Most of all, centralization by pressure from without, by education, by co-operation, and by decentralization of the news and the Gospel of Jesus Christ, has hastened the coming of Christ to His Church.

# IS THE GROWING CENTRALIZATION OF THE CHURCH HELPING OR HURT- ING PARISH LIFE?

## A. IN NATIONAL ORGANIZATION

BY REV. CARL E. GRAMMER

THERE are few subjects better worth our study than the proper organization of the Church. It has been one of the great mistakes of Liberals to regard ecclesiastical organization and administration as beneath their attention. They take no such attitude in regard to the State. There they show themselves fully alive to the importance of placing checks on power, of distributing functions, of safeguarding the rights of individuals, and fostering local self-government. When, however, it comes to the Church, there has been a disposition to rebel against the excessive emphasis upon certain forms as of divine authority and necessary channels of grace, and to treat ecclesiastical arrangements as of small importance. "Why so hot, little man?" is considered the philosophical attitude alike toward those interested in preserving some elements in our heritage and toward those seeking to make experiments. The pose is rather effective until it is examined, when its irrationality is at once disclosed. The proper organization of a society that fulfils as many important functions as a Church must

be a matter of grave concern to all serious-minded and intelligent people. If the organization is loose and ineffective, there will be much waste of power, friction, cross-purposes, disorganization, and dissatisfaction. On the other hand, if power is too much centralized, and is uncontrolled and unwatched, there will grow up a bureaucracy, individual initiative will be destroyed, zeal will languish, and waste, favoritism, and back-stairs politics will flourish. The golden mean between sufficient power at the centre, for direction and guidance, and sufficient control in the people to keep down bureaucracy is hard to determine. It is so easy for a bureau to spend lavishly the money that others give, and to gain a reputation for efficiency by raising large assessments, that every such agency ought to be subjected to periodical overhauls and appraisals by disinterested and critical outsiders. A self-admiration society is easily developed in a bureau. In the State this criticism is secured by the watchfulness of the party out of office. "His Majesty's Opposition," as it is entitled in England. The present investigation of corruption shows how party zeal supplies keen critics of the people in power. There is much sentimental penitential wailing about the evils of parties in the Church (as if we could have freedom without differences of opinions and aims). But the real pity is that we do not reap the proper advantages of such differences. We have parties, but they do not act as helpful checks on each other in administrative problems.

Our Sacerdotalists emphasize organization, but

their real reliance is not on boards but on bishops, upon Apostolical Succession rather than on a creature of the General Convention. While our Protestants exalt the General Convention in theory, but actually care little for organization. So there is no clear-cut alignment and no regular opposition with a recognized standing. We have this powerful central bureau, its head no longer, as in old days, a secretary, but a bishop, the Presiding Bishop of the Church, with his prestige, enhanced by an election, and a group of eager assistants about him anxious to prove their efficiency and develop their departments, and yet no official watchers. Any effective criticism has to wait for the triennial General Convention. Certainly in this arrangement the spirit of Hamilton won a notable victory over the spirit of Jefferson. For it is the old struggle in a new field, between those who believe in centralization and government by experts and those who rely on local government and the wisdom of the people. The Hamiltonian argues: "*No danger of too much central authority in a voluntary society like the Church. The great need is solidarity,*" and the Jeffersonian replies: "*Keep the functions of this bureau down to the minimum. Let it be chiefly an agent for distribution of funds and dissemination of knowledge. Let it register the wishes of the Church, and not be its taskmaster to lay down the tale of bricks for each diocese. Let your reliance be upon the enthusiasm and initiative of parishes and dioceses.*"

I hold that our present organization is too Hamil-

tonian, and is deficient in Jeffersonian checks. It presses too heavily on the parishes and does not give sufficient recognition to the rights of the people to control their gifts. Theologically it tends to transform Christianity from a gospel into a law. I admit frankly that it has increased the efficiency of the Church as an agency to raise money. This immediate result, however, does not settle the question. In a manufactory an increase of output would be a complete justification of a change in machinery, but in dealing with life we must take larger views and use other tests. A tenant may injure a farm by forcing large crops and exhausting the soil. Fascism has increased the efficiency of Italy, but no believer in self-government and the freedom of the press can look upon Mussolini and his régime as anything but a reaction before the real advance of Italy begins. The value of the increased centralization of our administration must be determined by more subtle tests than the mere raising of money. Tetzels were great money-raisers.

If we scrutinize the system whereby our success was secured, we discover that the method has been to assess, and suppress as far as possible the initiative or special interest of the parish or diocese. The emphasis is on the duty of subordinating individual preferences to the schedule of the Church. Not the need of the field, or the importance of the work, but the responsibility and moral authority of the board has been stressed. The great motive appealed to is loyalty to the Council that knows best. *Loyalty not in-*



*terest* is the mainspring. Now interest requires knowledge and accumulates knowledge, but loyalty is best kept up by exalted views of the function of the Church and of the importance of its agents, ordained and official. Knowledge has a tendency to create and awaken criticism and preferences. The result is that at our missionary meetings, instead of clear statements of the spiritual effects of our missions, and news about the converts and their problems and experiences, one often hears the roll of the ecclesiastical drum, and arguments about the body of Christ, or details about the growth of the organization, the chapels, the services, the ritual, in short the ceremonial and ecclesiastical rather than the moral and human side of the work. There is a dreadful dearth of human interest in the reports of most of our missionaries. Perhaps one reason is that they are not encouraged to appeal for the causes nearest their heart for fear of interfering with the budget.

Now I question whether in the long run the claims of loyalty can safely be exalted so high. The charities in our Welfare Organizations run a fearful risk of allowing the fountains of interest to dry up by turning the whole matter over to a Central Board. Economic efficiency is a necessary element in the life of any sane and vigorous society, and only the incorrigible sentimentalists will depreciate its significance. But to convert efficiency from an instrument into a primary object is to destroy efficiency itself. People who get rid of the whole subject by a check are in danger of losing interest. Why could not the appor-

tionments to our various enterprises be determined by the interest that they awake? It is very important in an eating house to provide the viands in the right proportion. But no effort is made to regulate the preferences of the guests. They select with the greatest freedom, and that element of choice is part of the pleasure in the repast. Yet a careful study of averages enables the restaurateur to make the proper provision in most cases. Why could not the appeals of the different fields be carefully tested, and the apportionments made on the basis of the preferences so disclosed. Surely some such system might be worked out. The present system takes much of the life out of the missionary addresses, and out of the meetings of the Parish Auxiliaries. When people get interested, they wish to express their interest, and rebel against the control of the "expectation." People of independent spirit, who are obeying their consciences and who are not seeking the approval of their fellow men, get tired of hearing, that "Achaia was ready a year ago." They are not willing to have the Gospel motives supplanted by rivalry between dioceses and parishes. It may well be asked whether Christianity is not being cheapened in an effort "to sell it," to use a detestable phrase.

The approval of Bruce Barton's crude picture of Jesus as an accomplished advertiser shows how the desire for efficiency can dull powers of discrimination. Is there not danger of something of the same vulgarity in the advertising of gifts and blacklisting of parishes or dioceses that do not reach their "expecta-

tion"? Many refined people have this feeling. They resent bullying, and no increase of efficiency will compensate them for domination that insults their self-respect and impairs their freedom of choice. They are not willing to leave this whole matter to agents. They want some justification of turning the old Mission of the Evangelicals in Liberia over to a Holy Cross Father. They wish the mission fields rather than the Church House to stand in the centre of the picture. They want to support the Church Council because of their interest in the missions, rather than to support the missions because of their confidence in the Council. The Hamiltonian answers that the people cannot be trusted, but the other view is more Christian and more democratic. Let the reliance be in interest rather than blind loyalty; on the wisdom of the people, rather than on experts, often partial. Let the great function of the board be spreading knowledge, rather than fixing quotas. After all, teaching, not assessing, is the chief function of the Church. Let us inspire more and assess less.

A by-product of this apportionment system is that it puts excessive emphasis on the ability to raise money and retires teaching and preaching into the background. It is more important that a minister should preach the truths of Christianity boldly, than that he should raise his "expectation." Normally the result of faithful preaching will be liberal giving, that is to say, among congregations of poor people. In rich and fashionable congregations the reverse is more likely to be the case. In a congregation of capitalists, a

prophet of social and economic righteousness, emphasizing the superiority of the claims of humanity to the rights of property, that wealth that comes from the unearned increment of value is a trust to be used for the benefit of the community, will find difficulty in raising money. In a fashionable church a moral reformer, who stands up for our great National Moral Adventure of Prohibition, and preaches against self-indulgence, refusing to bow down to the Haman of fashion as he passes by in his brazen self-sufficiency, is apt to lack charm as a money-getter. John the Baptist could not raise the budget in a fashionable, wealthy church, nor build a cathedral, if he were a bishop. Neither can a bishop build a cathedral in a diocese where child labor flourishes, if he comes out boldly for the protection of the children of the Nation. Certainly he won't get money from those exploiting the children. I hold that it is good policy for the Church to keep itself in condition to bear its testimony on these economic and humanitarian issues. A wise rector regulates the enterprises of his parish so that he may not be in the power of any one person or class. He realizes that it is a poor exchange to get a fine parish house from rich capitalists, and to lose the freedom of the pulpit. The same discretion ought to be exhibited by the Church as a whole. . . . I discover, however, but few signs of it. Who has not been shocked by the lack of moral delicacy, and the willingness to get money from any source and by any kind of appeal, that has been shown in this effort to

stock up our Church with showy and costly cathedrals! I never hear the note sounded that the Church ought to study economy as a means of preserving the independence of its prophets. Francis of Assisi felt the dangers of wealth, and wanted his poor brothers to win by their poverty and humility. Our agents often speak as if the power of Christianity lay not in the message and life, but in elaborate equipment and accommodations, as they put it, suited to the dignity of the Church.

The great emphasis on money and equipment has produced an atmosphere in our Church that is unfavorable to scholarship. How often is the lament heard that we have so few great preachers and scholars. The trouble, however, lies not in our seminaries, but in the Church's standard of values. Vestries are apt to be absorbed by the financial problem. They don't ask whether a man is a Scribe instructed unto the Kingdom and able to bring forth out of his treasures things new and old. The chief point is whether he will lighten the Vestry's task of money-raising.

Against this temptation the Church ought to guard by exalting the teacher, the prophet, the moral force, the saint, for there are some men whose chief power of teaching is by the beauty of their lives. These men are often poor money raisers, far inferior to some jolly, back-slapping "Mr. Anything-my-darling," or some domineering priest. Their low grade as money getters must not be permitted to obscure their high value spiritually.

Money getting and money giving cannot rightly



be exalted above teaching and learning, in the Church of Him who said "the truth shall make you free." If we teach our people that truth is the means of sanctification, in the heart-searching that it requires to find it, and in the light that it throws upon our path, they cannot be indifferent to the kind of message that our Church is proclaiming. They will want the Church to be more than an open forum or a debating society, or a teacher of mutually destructive views. They will expect it to be a witness of the truth and a learner of truth as the Spirit opens to us the things of Christ.

Now in exact proportion that a minister is a clear and definite teacher, with a message, will it be difficult to get his people to take an interest in the spread of views that they have been taught to regard either as superstitious and obsolete, or as thin and deficient in transforming power.

Our official leaders prefer to ignore this difficulty, but the widening breach between the Anglo-Catholic and Protestant Liberal element in our Church must be recognized. And our missionary work ought to be so conducted with the churches that congregations shall be closely affiliated with missions in general sympathy with them.

Large option must be offered to people. Such initiative as Pennsylvania took in coming to the relief of stricken Japan must be encouraged.

For years the Ritualistic parishes did little for missions in general and only supported their own sort. The missions were supported by the Protestant parishes. Now the difficulty is going to be to get our



Protestant people to take an interest in missions where Mass is celebrated, the elements adored, where candles are burnt before the image of Jesus, and Mariolatry taught. Let me read a letter from a gifted writer in my congregation, when I was trying to increase the parish contribution to the "expectation":

DEAR RECTOR:

You know I like to co-operate with everything you undertake in the Church, and how little I care to absent myself from a banquet at St. Stephen's. But before following my first impulse to sign the card, and to come, may I ask you frankly if it is not that same meeting you spoke of holding, to discuss the more active participation of St. Stephen's in the mission movement inside the Episcopal Church?

If it is, I think that those who are not in sympathy with the general trend of the Church and do not wish particularly the extension of its ruling ideas, should stay away, and spare themselves the ungracious attitude of a visible non-co-operation. If support of our domestic missions is falling off, it may be because there are others who, like myself, think that the Protestant religion cannot be entrusted for its spread and maintenance to the Church that is so ashamed of the "Protestant" in its name, and whose new churches are nearly all ritualistic, and whose old churches all become so, as fast as a Low-Church rector dies or resigns.

When one gives one's small support to missions of

other Protestant Churches, one knows what it will mean; when one gives it to a Roman Catholic Church, one knows outright what it means; and sincerely, I feel nowadays that I would rather give it to a Church whose propaganda runs true to its form, than to one which tries to run with the Protestant hares and hunt with the Catholic hounds, and whose whole trend and teaching is toward an objective that I can't endorse. . . .

It is sheer stupidity and blindness not to realize that earnest Protestants cannot take much interest in spreading what they regard as crypto-Romanism, nor convinced Anglo-Catholics care to aid what they look upon as near-Unitarianism. We cannot continue to hide our heads like ostriches and ignore this deepening cleavage. It may as well be acknowledged frankly that there are peculiar difficulties about raising money for general purposes in strong Liberal and Protestant parishes, when it may go to missions where they say the Mass and adore the Elements. I suppose that the same holds true with Anglo-Catholics, *mutatis mutandis*. It may be safely predicted that, if Sacerdotal influences are propagated by our missions, the Protestant element in our Church will take less and less interest in the "expectation" of the National Council. Liberals and Protestantism attach more importance to truth than to organization. They know that the most rapid progress of Christianity was made, not by organized agencies, but by the power of personal testimony. They realize that the great

obstacle to the progress of Christianity is not ignorance of our teaching, but the knowledge of what we are. Great as is the duty to spread the tidings, even greater is the obligation to exhibit the Christian life in our homes, our business, our pleasures, and our politics. If the board therefore proves despotic and unreasonable, these churches will inevitably rely more and more upon these indirect influences, and with a good conscience care less and less about what their rating is in the books of the National Council. In the long run the spirit of Jefferson always prevails. So I urge that our organization be more flexible and less Hamiltonian. The closed doors of the House of Bishops are opened and even Lambeth is talking about an open Conference. Let the National Council take note! The way to meet the problem is to connect the parishes more closely with the missions, to tie up churches to missions of kindred spirit, and in general to give the people a more active share in determining both the direction and the amount of their gifts.

## THE DISCUSSION

REV. DR. H. P. NICHOLS: The advocates of the National Council are advocates of notions and not realities. Notionally, the diocese is the unit. But factually, for all that counts for anything, the parish is the unit. Where do you get your baptisms, your confirmations, your consecrations, your contributions? If the diocese and the General Church are to be considered the unit and the parish secondary, you are cutting down the trees and then expecting the mills to run.

I want to emphasize the importance of the parish. I want to emphasize the importance of the parish as the factual unit of religious life in the Church. Then I want to say that any parish, like any individual, that stands by itself and believes that it can achieve its religion alone, has mistaken the Gospel. The primary appeal of the Gospel is to the individual. Christ came and dwelt with the individual, but as the appeal was made to the individual by Christ's own teaching, the individual cannot be saved alone. "He that will gain his life must lose it; and he that loseth his life, the same shall find it."

But start, sir, with the parish as the unit, and then tell the parish that if it is going to save itself it must

forget itself for the sake of the diocese, the Church at large, and the world.

REV. DR. S. P. DELANY: I read a little while ago a speech by Father Duffy, a prominent Roman Catholic priest, and he said that the pulpit is concerned with two subjects: religion and finance. As I read, instinctively I felt great repugnance. If I were stating the subject with which the pulpit is concerned, I would say religion, and religion only. I believe finance has no place in the pulpit, and I believe it has no place in the life of a priest. If I had felt that in going into the ministry I was called to be a financial rector, I would stay out of the ministry. It was not the way I considered that profession when I felt that I had a call to go into it. And so my natural feeling in regard to this whole matter is that the clergy in the Church are being driven altogether too much into financial matters, for which they are not qualified by training or by nature, and they are being driven away from spiritual and religious matters, which are really their specialty and the subject of their calling.

That is my great objection to this whole business of the centralization of the Church's work. In so far as a priest or a bishop has anything to do with it, I feel a great repugnance to it.

If it were done by the laity, entirely by the laity, I should have no objection. I have no objection to the laymen of the Church getting together and organizing the business of the Church on an efficient basis. I have no objection to their coming to my con-

gregation and saying, "Your congregation, the laymen of your congregation, should take up this business and put it through in an efficient way." But I object to their saying to me, "You must be a financial manager of your parish." I say, "I was not called for any such purpose as that." And I believe that the whole trouble with our Church to-day in this matter is that we are putting finance too prominently to the fore; we are not stressing enough the spiritual and the religious side of our work.

If we are to meet the responsibilities of the world as it lies before us to-day, if we are to take advantage of our opportunities, we should have men who can go out and preach the Gospel, evangelize the nations; we must not build up elaborate organizations in the world.



IS THE GROWING CENTRALIZATION OF  
THE CHURCH HELPING OR HURT-  
ING PARISH LIFE?

*B.* IN DIOCESAN ORGANIZATION



# IS THE GROWING CENTRALIZATION OF THE CHURCH HELPING OR HURT- ING PARISH LIFE?

## B. IN DIOCESAN ORGANIZATION

BY THE VERY REV. HOWARD C. ROBBINS

IN assigning this topic for discussion the Committee on Topics adds this note of explanation: "Many dioceses are building cathedrals. What effect have they on parishes? The dangers and the possibilities of this movement."

Let me admit at the outset that I cannot approach this subject without bias. I am an enrolled member of the Democratic Party, which is opposed on principle to any undue extension of federal power; and I have as ecclesiastical antecedents several generations of New England Congregationalist ministers who looked askance at bishops of every denomination, and who believed that the centralization of the Church ought never to be carried beyond the boundaries of the religious societies in which they personally occupied central and commanding positions. All my natural and inherited bias is against undue centralization and in favor of local self-government. Fortunately for the discussion, the second speaker is quite free from the above mentioned limitations. He is not a Democrat, but a Republican, a member of the party which has always been strong for centralization

and the extension of federal power; and he is a member of the Union League Club in New York, which has the reputation of being if anything more conservative than the Hon. Andrew W. Mellon. I feel that the argument favorable to the growing centralization of the Church, involving perhaps a defense in general terms of the cathedral system, may be safely left in his capable hands.

As regards the cathedral system in this country, let me try to delimit the terms of the discussion by a necessary definition. There are two kinds of cathedrals in this country. There are cathedrals located at strategic points and organized along traditional lines which are qualified by location and by organization to exercise a non-parochial ministry. These are few and far between. Then there is a much larger group of cathedrals and pro-cathedrals, forty-one in number, to be exact, which are in reality magnified and non-natural parish churches, adopted *ad hoc* by bishops and administered by them or by their deputies, but retaining their communicant lists and continuing their parochial activities.

Now to me as a Democrat with a bias in favor of local autonomy, the multiplication of cathedrals of this second class and the centralization which it denotes is a phenomenon to be regarded,—not necessarily with panic fear, but with misgivings. Of course, in a small town where there is no other parish church a cathedral of this type would be innocuous. It would merely take the place of the parish church. Unless the administration of it were to distract the

bishop from his larger duties and responsibilities, absorbing time and thought and energy which properly belong to the diocese at large, the adoption of the local parish church as a cathedral would give the church additional prestige and would afford the bishop the comfort of having an ecclesiastical home. But in larger communities where there are a number of parish churches the case is quite different. There a cathedral organized along parochial lines is almost certain to enter into competition at some point or other with the parish churches, and either to weaken them, or to give them the impression that they are weakened by it, the net result of which psychologically would be the same. If the growth of the cathedral communicant list were to be accompanied by a falling off elsewhere, then no matter what the real cause, the cathedral would be held responsible. If the effort to secure funds for its building and maintenance were carried far afield, there would be resentment. If the bishop were to betray partiality for the church to which he stood in this more intimate relation, the partiality would be a matter for reproach. It is not difficult to imagine the case of a whole diocese embittered and the success of an episcopate wrecked by a centralization which the diocese neither desired nor approved of.

On the other hand, many of these parochially organized cathedrals may be, and some of them unquestionably should be looked upon as stepping stones to the real thing: I mean, to true cathedrals in which the communicant list is given up and the communi-

cants transferred to parishes, the parochial activities suspended, and the personal rule of the bishop superseded by a representative diocesan administration, with trustees elected by and responsible to the Diocesan Convention, and with bishop, dean and chapter animated by the desire to make the cathedral church in a true sense a diocesan church, serviceable to the diocese and to the community at large. Bishop Lawrence has expressed this aim in his notable little book, "The American Cathedral." "If it be true to its idea," he says, "a Cathedral is the working centre of the Diocese. Its work may be greater or less than that of some parish church. It is, however, representative and peculiar. From it radiates a missionary life which is felt in those parts of the various cities and towns where the parish church cannot reach. It ministers so far as it can to the great and increasing body of people who are in perpetual movement. The parishes will do their part, but the Cathedral also will have its duty in the boarding-houses, among the unchurched, in the great hospitals, and in meeting the thousands of young men and women who come as students to the schools and universities in the City and its vicinity."<sup>1</sup>

— Is there a place in our American life for such a cathedral as that which Bishop Lawrence has described? My answer would be, Yes, but chiefly if not exclusively in communities of the type which he

<sup>1</sup> "The American Cathedral," by the Right Rev. William Lawrence, pp. 22-23.



has indicated. I happen to live in a city so large and so cosmopolitan that the non-parochial ministrations of a cathedral are imperatively required, and if it did not exist it would have to be invented. I can think of other cities, Washington, Boston, Chicago, Detroit, Philadelphia, San Francisco and some others, in which I should suppose that the need would be almost equally evident. In these cities it will be found, I think, that 50 per cent or more of the Protestant population is non-parochial and quite without the wish for affiliation with parish churches, while another large proportion is floating, composed of strangers, students, and short time residents. To these the cathedral, if it is administered in a broadminded and unsectarian way, becomes their natural point of contact with organized religion, and the positively amazing extent to which they avail themselves of it has been the wonder and delight of the past eleven years of my ministry. In July and August, when most of the parish churches of the city are slimly attended or closed for repairs, the Cathedral is filled to overflowing with young people, who sit on the very steps leading to the sanctuary when every other available seating place has been filled. On occasions of special interest or importance, the main embarrassment is to find room for tumultuous throngs seeking admission. Last month, for example, in connection with a service in memory of Field Marshal Earl Haig, the commanding officer of the Brooklyn Navy Yard wrote to express his regret that he could not have been present at the service, and explained that although he had

brought with him a card admitting to a reserved seat, he could not get within a block of the Cathedral in order to present it. And next month, when we have a service in memory of Florence Nightingale, four thousand trained nurses in uniform will be admitted, and then the doors will be reluctantly closed because there will not be room for the rest who wish to come. That is why in New York we are anxious to complete the building of our Cathedral, and to have at our disposal the standing room that is promised by the architect's designs.

We have here, by the way, an illustration of the advantage of the non-parochial organization of a cathedral. All must have equal rights in it, or it cannot possibly fulfil its larger ministry to the community. If it is parochially organized, how can it dispossess, Sunday after Sunday, its regular congregation, so that now a company of letter carriers, now a guild of artists or of actors, now a Masonic Lodge, now a throng of singing children presenting their missionary offering, now an ethnic group celebrating an anniversary of national significance to them, now a regiment honoring its dead or a missionary society holding a devotional meeting, may find room? It is the glory of a cathedral that, just because it belongs to no one in particular, it belongs to all men, and that its hospitality may be as wide, as generous and as diversified as the requirements of a great city's spiritual life.

At this point I fancy that an objection may be interjected by some member of the party whose watchword is prosperity and whose slogan thrift, "Is

it good for business to tie up so much money in stones and mortar? Have not the funds been diverted from other church uses, so that the parish churches and the general missionary work of the Church are suffering in consequence?"

To the first question: Yes. It is good for business, in times of great prosperity such as this through which we have been passing, to build great and beautiful buildings, dedicated to sacred purposes, which are expressive of those loftier and nobler hopes and convictions of men, wanting which material prosperity, instead of being a gain, may be a snare, a suffocation, or a Teapot Dome temptation, leading to perjury, treason and shame? As for tying up money in stones and mortar, one might bear in mind the fact that the amount of money tied up in a cathedral building-stone is exactly represented by its worth uncut at the quarry. Twenty-five cents, let us say, represents the value of the stone; forty-nine dollars and seventy-five cents of it represents high wages for skilled or unskilled human labor, distributed for the most part through the community from which it came.

To the second question: an emphatic No. Funds need not be diverted from other church purposes in order to build a cathedral. The best evidence of this is the fact that in New York, when the campaign for funds for the Cathedral was in progress, the Diocese of New York contributed, not a little more, but far more for the general missionary work of the Church than it had ever before contributed. As for individual donors, I happen to know personally most of the giv-

ers in large amount, and to know more or less about the circumstances of their giving. I have gone with care through the entire list of larger contributions, and I can say with all candor that I do not know of one large gift to the Cathedral which has been detrimental to a parish church, and that scarcely any of the larger gifts could have been secured for a church purpose other than that of building the Cathedral. As for the smaller gifts, we have on our books the record of five hundred thousand individual contributions, showing an interest unexampled in any church or philanthropic enterprise of our times. Physicians, lawyers, sportsmen, business men, newspaper men, artists, historical and patriotic societies, schools and universities, and members of the theatrical profession have contributed in groups to the erection of Bays and of the West Front; the children are building the Children's Arch; the women of the diocese the North Transept, and all sorts and conditions of men are working together with one mind and with one heart to build a cathedral which represents the corporate religious interests, the corporate religious life of the multitudinously peopled city, and is in very deed a House of Prayer for them all.

That has been our experience in New York. In Liverpool, where a similar task has been undertaken, the popular response has been precisely the same. "When the Cathedral project was first launched," the Liverpool builders say, "many people quite reasonably feared that it would deflect both money and energy from less spectacular but not less necessary

needs, such as the endowment of new parishes, the provision of churches and mission halls, and the augmentation of clerical stipends. In actual fact, the experience of the past twenty years during which the Cathedral has been building has shown these fears to be ill-founded. The size of the task and the splendor of the achievement has appealed to the imagination of churchmen in the Diocese, in a way that has reacted throughout the whole life of the Church. It has, by drawing together men of the most varied shades of opinion, developed unity and removed differences. So far from reducing the money available for other purposes, it has stimulated the spirit of giving; instead of distracting attention from other needs of the Diocese, it has called attention to the vast fields, spiritual and administrative, still untilled.

“Already the Cathedral, by its inspiration of laity and clergy alike, has proved itself an incalculable force for good.”

“The dangers and the possibilities of the movement.” I have spoken of the dangers of imposing the cathedral system upon dioceses which are not ready for it, and in which it would come as an intrusion, weakening the life and work of parish churches. Let me close with a word or two about the possibilities of it in dioceses which are ready for it.

The greatest lack in our Church to-day is, I think, the lack of vital preaching, and by vital preaching I do not, of course, mean great oratory, but rather prophetic insight, vision, expression, and application of the eternal truths of Christ's Gospel to the need



of a world which is in an age of transition, of new knowledge, of changing standards, and of measureless opportunities for social and political readjustments along Christian lines. With all my heart I resent a modern tendency to depreciate the sermon, as though it were a comparatively unimportant incident in the course of the service. The sermon, properly understood, is nothing less than a sacramental expression of the Word of God. Its place in the New Testament, in the Apostolic Age and in all succeeding missionary ages is a place of supreme dignity and responsibility. Those are not idle words in which, in our Office of Institution, the instituted Minister kneels at the Altar and asks God to be ever with him in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of God's Word. The Cathedral system encourages preaching. It sets its dean and canons free from parochial cares in the confident expectation that they will have more time to prepare their sermons, and in the cathedral pulpit it provides opportunities for them, and for others qualified for the task, to minister to great, receptive, and constantly changing congregations the spoken Word of God.

The second great lack in the Protestant Episcopal Church is of scholarship. It is not to our credit that we are obliged to look abroad for so considerable a proportion of our religious and theological reading. Scholars of the first rank, such as Professor Otto of Marburg University, are the possession of the universal Church, but there should be within the nation



a proper supply of men of the second rank, theologians and interpreters of religion qualified to inspire and direct current opinion in matters of religion. Our Church is full of faithful and hard-working parish priests, but most of them are far too preoccupied by administrative and parochial cares to have the leisure for study that is an essential condition of productive scholarship. I see only two ways in which this crying need can be met. The first way is by giving adequate support to our theological seminaries. The second way is by an extension of the cathedral system. England has pointed out that way to us, and abundantly illustrated the possibilities of it. A large, if not a major part, of the most influential output of Anglican scholarship is associated with cathedrals. We are still in the building era. After we have built, we shall learn to use our cathedrals. And one of the most promising of possible uses will be in this connection. Canons should be elected either for their ability as preachers or for their promise of productive scholarship, and in the latter case their terms of residence and of duty should be so appointed that, provided with needed leisure for study and relieved from anxiety about maintenance, they could be called upon for the laborious intellectual and spiritual effort from which come books that live.

# IS THE GROWING CENTRALIZATION OF THE CHURCH HELPING OR HURT- ING PARISH LIFE?

## B. IN DIOCESAN ORGANIZATION

BY REV. ALEXANDER G. CUMMINS

### PREFACE

THE fact that this subject is on the present programme of the Church Congress proves that there is a wide-spread apprehension concerning the influence for better or for worse of centralization upon the parish. If it affects the parish it likewise affects most vitally the welfare of the diocese.

It may mean that there are officials, agencies and factors which through increasingly closer co-ordination are creating autocracies in dioceses that trench upon the autonomy of the parish and therefore their composite organization is harmful rather than helpful.

Certain reasonable inferences based upon facts point with some show of authority to this conclusion.

### CERTAIN CONSIDERATIONS

In the diocese this problem of centralization must be solved. I make bold to state that the very recent

tendency to multiply machinery and centralize control of it is based upon false premises. We are imitating in the Church the restless urge characteristic of our American governmental, industrial and economic life. The large scale commercial instinct is uppermost among our church leaders, but they give no evidence of comparable business efficiency, and the Church does not demand this experimental exploitation which has commercialized our ecclesiastical fabric. Our Church is cumbered with machinery that does not function successfully, and for which there is small excuse for existence. Officials are added unto officials, salaries and more salaries are demanded, parishes are denuded of rectors for secretariates, and large sums of money are squeezed from both liberal and discouraged parishes for organizations and experiments which render but feeble returns upon the investment.

Increasing autocratic powers are being acquired by the executives of dioceses, together with extensive privileges of appointment and a growing control of the diocesan purse. Some argue that this centralization has even fostered waste, inefficiency, depression and passive resistance.

#### FACTORS

If the above statements are in a measure true, it may be informing to review some of the factors which have produced this condition within our Church.

(1) Ignorance of the Protestant Episcopal con-

ception of a diocese. It is an essentially American Church, not a diluted replica of a foreign ecclesiastical organization. It represents a distinct departure from European conceptions of ecclesiastical government and order. Before the Protestant Episcopal Church became a national church the remnants of the Church of England in the respective colonies developed their own conception of government born of the political and religious exigencies of the time.

The founders would not accept as overseers of the colonial units of the Church, bishops reproducing the English type. That episcopate was monarchical, autocratic and wedded to the theory of Apostolic Succession. They therefore discarded these underlying theories and created dioceses after the American ideal of state governments, with independent rights, privileges and provision for local, districted autonomies. With these ideals they proceeded to federate their respective units.

The episcopate was locally adapted. It was forced to conform to the American theory of government. The episcopal prince and over-lord of idea of the mother church was demoted to the position of a constitutional officer of a democratized ecclesiastical organization, limited in power by constitutional and canonical checks and balances.

The accepted theory was that bishops derive their authority from the people. The laity, vested with equal rights, co-operate with the clergy in episcopal elections. Therefore, the bishop's commission is from the people. As a constitutional officer one of his

bounden duties is to carry out the will of those whom he represents and who form, through parochial connection, the Church in a diocese.

A firm conviction prevailed that the Church exists for the benefit of the people and not the people for the benefit of the Church.

These principles underlying the establishment of dioceses in the Protestant Episcopal Church in the United States completely destroyed the fictitious autocratic character of the episcopate and threw into discard the odd tradition that the episcopate is a heaven sent institution and that a church does not exist where there is no bishop. And further, the Gallo-Germanic idea that the Church, like a great state, is "a supreme and all powerful individuality possessed of a soul which autocratically ruled a subordinate nation or people" was also rejected.

1. The American concept of a limited state resulted in the ideal of a free church in a free nation, the present ideal of religious freedom. The Protestant Episcopal Church is such an American institution historically, constitutionally and by the will of the majority of its present membership.

This conception of our Church challenges the centralization tendencies so much in evidence in our dioceses to-day.

2. *The Parish*.—The parish is the ultimate unit of the diocese. Without strong parishes the diocese soon becomes a negligible quantity. The parish represents the normal life of the Church, it is the spiritual home of the family, its ministries cover the gamut of human

experience, it teaches, gently leads and safeguards the young, it encourages the years of fruitful endeavor, and comforts with a victorious faith the sunset hours of life. From the offerings of devoted parishioners comes the support of diocesan and church-wide activities. Upon the parish and its representatives is placed the responsibility, by constitution and canon law, of sharing in the direction of the affairs of the diocese. Its representatives in diocesan convention reflect the will of the parish, upon them also falls the responsibility of helping elect by ballot the constitutional head of the diocese, a bishop, its various officers and committees of administration. Infringement upon the rights, privileges and integrity of the parish is a blow at the very heart of the diocese. The bishop and the diocesan staff of officers and committee men, forming the administrative group, are the agents of the parish; the federation of parishes in the diocese, the authority of the diocese rests in this federation, and only there, except as from time to time it officially delegates to others specific powers.

There is a profound ignorance of this status of the parish among many of the clergy and laity. Some bishops and clergy find it convenient to ignore this constitutional fact. It makes centralization easier to do so.

#### OTHER FACTORS AND FACTS

(A) *The Episcopate*.—Among clergy and laity one hears severe criticisms of our bishops because



many of them are so ardently seeking more political power and delight to indulge in unconstitutional enterprises. There is a dangerous bauble for ecclesiastics of limited intelligence and unbounded ambition to cuddle to their hearts. Historians call it prelacy. We are witnessing a revival of prelatical presumptions in our own episcopate.

There are many written records in Diocesan Journals giving indisputable proof of the restlessness of bishops under normal canonical restraint.

In evidence are many gradual covert amendments passing over into episcopal hands increasing centralized powers.

Normally the bishop is a chief executive, but the Standing Committee and archdeaconal districts with local autonomy for clergy and laity provide the administrative and representative side of diocesan life, a delicately balanced governmental arrangement, carrying out the Protestant Episcopal idea.

Under the pressure of centralization the Standing Committee has become a rather glorified rubber stamp. And in many dioceses archdeaconries are wiped out and a hand-picked-only-responsible-to-the-bishop-and-under-his-thumb archdeacon functions in the missionary work of the diocese. Secretariates are established more responsible to the bishop than to the electorate of the diocese. Many committees and commissions are appointed—or elected, or partly appointed and partly elected—which are expected to confer with and report to the bishop. Of many boards the bishop has become the ubiquitous ex-officio chairman.

Finance Committees in some dioceses are appointed by the bishop, with the *ex-officio proviso* which reminds us of a certain quaint theory of the way in which the overseers or treasurers of the Church of the first two centuries, because of the power of the purse, finally became bishops.

In a number of dioceses the bishops have secured absolute control of appointment to mission stations and assisted parishes, and likewise power to remove at will or because of a whim the incumbent whom he appoints. This sort of dictatorship is, I venture to assert, not only un-American and contrary to the genius of this Church but also destructive of the morale of those clergy whom circumstances force to bear this galling yoke of ecclesiastical feudalism.

This latter pathetic circumstance is one of the fruits of centralization. It destroys the efficiency of local district or archdeaconal government. It eliminates the exercise of local intelligence in the administration of mission stations naturally associated with certain groups of parishes. Here is a case of taxation without representation. The parishes are taxed to support these missions but they have no representation in the choice of the incumbents of the same. Through this form of centralization the bishop can thwart the will of the parish or group of parishes and the will of the diocese as well. The harm to the parish is two-fold. It is taxed and at the same time denied its constitutional rights of participation in directing the work for which it pays. Personal interest is lost because the integrity of the group association is destroyed in order that a

bishop may have the power of mission, a theory of episcopal authority contrary to the genius of the Protestant Episcopal Church.

Further, it hands over to the bishop a political agency with which he can challenge the will of the parishes and even defeat them in diocesan convention; he may also exercise a control of the diocese for partisan and selfish ends. This is a dangerous reversal of our normal governmental procedure. It destroys the sympathy and co-operative spirit which should exist between the executive and administrative elements in diocesan life.

Where the centralization idea is deeply seated in the episcopal mind strange things happen. We recall one bishop who asserted the right to examine clergy called to parishes in his diocese. If they did not agree with his mediæval type of theology he blandly informed them that they would not be acceptable to him. This was a strangely impertinent invasion of personal and parochial rights.

In a mid-western diocese where centralization is of the ultra-hierarchical sort and "the name, the doctrine, the ceremonies and nomenclature of our church" as expressed in the Book of Common Prayer are discarded, Article XIV of the Constitution reads, "Canons of this Diocese may be adopted, amended, or repealed by vote of a majority of each Order, *with the approval of the Bishop*" (italics ours). Consequently parish life is at the lowest possible ebb in the greater part of that diocese.

*B. The Cathedral.*—The American cathedral is an

anomaly, an extravagance, and one of the choicest fruits of centralization. There is no popular demand among church people for cathedrals. The interest in them is the result of organization propaganda, the object being to bolster up the pretentious and grandiose dignity of the self-assertive central agencies of the dioceses. Can a cathedral be a diocesan church? It is purely and simply in last analysis the Bishop's Church, and a convenient instrument in his hand for the exploitation of arbitrary episcopal authority from which favors can be handed out as from the rich man's table and very comfortable and well paid positions given to obedient agents of the hierarch. The purple and fine linen elements and the parade of riches, not all to the glory of God, of the cathedral centre afford pathetic contrasts to the picture of privation and self-sacrificing devotion of the lowly mission station minister or the rector of a struggling parish. They make envy and bitterness less of a sin and almost a virtue. Here the bishop reigns supreme with super-rectorial rights, hoping against hope that the diocese must bring all its activities to the foot of his cathedra.

It is *his* church, the greatest of them all, and just because he happens to be a bishop. All parishes must do obeisance, and all taxed in some way to create this highly endowed competitive institution.

Cathedral building is the most fatuous blunder of which the Protestant Episcopal Church is guilty. Cathedrals have weakened in many ways the integrity of parish life. They have given to bishops a stamp of worldliness that has removed them farther than they

know from the confidence and affection of their clergy and people. Cathedrals have added much to the vanity, the sumptuousness, pomp and circumstance of the Church but have taken away from it much that was dignified, restrained and spiritually effective.

*C. The Financial Problem.*—With the growth of centralization, the demand for money has increased in an amazing manner. Quotas have been placed, and assessments levied in staggering proportions, and largely because the machinery of centralization is more costly than a diffused responsibility. Centralization seems to neglect carefully considered and specific needs or commensurate results. Centralization has a way of existing rather for itself. Neither are the parishes which are bearing these excessive burdens by taxation or allotment consulted concerning their capacity to bear a reasonable share of this burden. Centralized diocesan governments seem more interested in securing money than in stimulating the spiritual energies of the parish. And money getting to support centralization is rapidly becoming the standard of parochial success. In some places this speeding up process is so severe that financial agents are employed to drum the parishes and even divide the vestry against the rector if the authorities convince themselves that the parish fails to measure up to their demands. Many parishes are staggering under this by-product of centralization, their rectors and vestries are discouraged, salaries in many cases are at the starvation mark, repairs cannot be made, debts accumulate while those at the centre of centralization draw munificent salaries and function in the



midst of personal and official surroundings of more than less luxurious proportions.

This squeezing process will go on until the passive resistance of parishes stops it, if only to preserve themselves from bankruptcy. From the financial standpoint centralization has done much harm to parish life, and particularly by giving the impression that one of its principal aims is to commercialize the parish for the benefit of the diocese. It has forced the clergy into migratory habits, seeking parishes that are financially strong or well endowed as an insurance against the black list of unprofitable servants and as an insurance of themselves and family against embarrassment and financial disaster.

It has forced some vestries to call rectors who are money getters, or who have private incomes, or who have married wealth, rather than call men qualified to preach the Gospel of good news and exercise the cure of souls. We submit that this situation is disastrous to the spiritual welfare of the parish.

There are still other agencies of centralization which might be discussed, such as self-perpetuating organizations within the diocese tenuously attached to the hierarchy but in a measure subservient to it for financial purposes. But they are of minor consideration.

#### AN INFERENCE

If the foregoing statement of facts can be controverted, then the accompanying conclusions will seem less alarming. Certainly here is a chance for the play



of nimble wits, for those who wish to rebut the case presented against centralization.

The test of the axiom, "by their fruits ye shall know them," is always in order. If there is great virtue in our present system of centralization of diocesan government it should shine forth in the Province of New York and New Jersey, including the seven dioceses of these two great states, and the strongest Province in the Protestant Episcopal Church financially and numerically, likewise including dioceses most elaborately equipped with centralized governmental machinery.

As a deputy of that Province from the Diocese of New York, and Secretary of the Commission on the State of the Church in the Province, I found myself in the embarrassing position of having to read this following admission of failure in Province No. II.

"In the three year period there have been approximately 44,000 persons confirmed in the seven dioceses, but the number of communicants shows a decline. These dioceses in the aggregate report fewer communicants than they did three years ago. In the same period approximately 43,000 infants were baptized, and 8,000 adults, making a total of 51,000 baptisms. The number of adults baptized would indicate that possibly 15 per cent of those baptized had not been of this Church as we may assume that our own people rarely neglect bringing their children to this Sacrament. We may assume also that most of those who were baptized as adults were afterwards confirmed. Some, of course, were baptized *in extremis*. These

8,000 adults may be regarded as a legitimate increment over the normal growth of the Church. They ought to more than balance the births against the deaths. In each Confirmation class also there is a very considerable percentage of persons who were of other communions. If these were deducted from the total of Confirmations, allowing for deaths before reaching "years of discretion" it would be found that the Church is losing a very considerable number of Her children. We are thus forced to the conclusion that although the Confirmation of 44,000 persons is large, still it is not sufficiently large when compared with the 51,000 baptisms. This in itself gives us pause. It should cause careful thought and deep searchings of the spirit."

This statement is an indictment of our centralization systems in diocesan life.

There are undoubtedly values in centralization. I have not stressed these for the reason that I am convinced that in the present reference our diocesan centralization agencies are extravagant luxuries, and ineffective in their activities, are contrary to the genius of our Church and harm rather than help the parishes which are the normal foundation factors within the diocese.

#### IN CONCLUSION

Criticism is a forward step in constructive suggestion.

It is time for *demobilization*. Following the example of our American commercial and industrial insti-

tutions which seem to have furnished the pattern followed in the creation of diocesan centralization, all parts and factors which fail to produce commensurate results should be discarded. This method is imperative to the health of business enterprise. It is also applicable to the mechanistic side of diocesan life.

1. The Protestant Episcopal Church will render valuable service to its present membership and to posterity if it re-interprets in the light of its Constitution and best tradition the exact American conception of the episcopate. It will help to solve the present tendency toward prelatical centralization if dioceses confine themselves to the services of one bishop. We recommend the abolition of that hybridized form of the episcopate known as Suffragan Bishop. Bishops might advantageously retire from active service at the age of 68 years. The Coadjutor elected should be given full authority. Dioceses should be smaller so that any bishop of normal health can administer their spiritual affairs, and by devoting himself to that function become less of a politician and more of a pastor. Even in these days it has been shrewdly figured that a salary of \$8,000, a house and possibly a car is a sufficient compensation for any Bishop, unless the Church is bound to create episcopal palaces for princes of a democratic church to live in and from such coign of vantage to lord it over struggling parishes and missionary stations. The multiplication of bishops in some dioceses, and the neglect of the spiritualities of the diocese by the ranking bishop who is choked with "the cares of the world and the deceitfulness of riches and the lusts of

other things" is little short of a scandal. The writer remembers three administrations of the largest diocese in the Protestant Episcopal Church by one bishop at a time, and that diocese was stronger in number of parishes, mission stations and real spiritual enterprise than it is now, supporting at a quadruple cost a three-fold episcopate. Smaller dioceses and fewer bishops and less expensive episcopal machinery will give the Church a better life.

An intelligent informant states that 60 per cent of our bishops belong to a divisive sect within our Church, which theologically and politically fosters the autocratic, old-world notion of the function of a bishop. These men do not represent the mind of this Church. Decentralization will be helped if the normal American type of men are elected as diocesans.

2. Dioceses should be redistricted and archdeaconries given full powers of autonomy in the management and manning of the mission stations with clerical and lay workers.

3. Further cathedral building should cease. The charters and statutes of those already in existence should be revised to conform to democratic principles. Thus chapters would be representative of the whole diocese and arbitrary powers of appointment could very profitably be abolished.

4. Before placing of quotas and assessments there should be consultation by the finance committees of dioceses with rectors, wardens and vestries of parishes.

5. The Finance Committee should be elected, not packed by appointment.

6. Rotation in office, with an ineligible period for members of all administrative committees, would broaden in a wholesome manner diocesan life, and stimulate the interest of the parishes.

7. Every vestry should exercise its constitutional right in the selection of a rector who conforms to the doctrine, nomenclature and practices of this Church as expressed in the Book of Common Prayer, and stand fast for these rights against any invasion of them by an autocratic diocesan.

Other suggestions might be offered, but doubtless these are sufficient for argument's sake.

We may conclude with the general statement that in the diocese "the parish stands for representative government, but centralization in its present expressions for a paralyzing despotism."

## THE DISCUSSION

REV. DR. FLEMING: We are asking whether centralization as a policy is going to help the Church, not whether the question of money-raising, be it outside or inside, is going to be a better policy. Mr. Thomas got somewhere near the values of centralization as a policy, and Dr. Grammer was very much interested in substituting one kind of bureaucracy for another. There is a certain kind of bureaucracy that can sometimes stand in the way not only of a national policy but most chiefly of a policy in the congregation. Sometimes you have to take the choice of converting a vestry and the opportunity of converting people everywhere.

Then there is the question of whether we take our ideals of Christianity from Jefferson or Washington or from Jesus Christ. In the Gospels and Epistles, when the apostles were separated from that original purpose of our Lord, it was because they had lost that degree religiously and ecclesiastically to which Dr. Grammer objects. Our Lord said a man must submerge himself to the cause of the whole.

That question of putting any man, no matter who it is, into a place not only of raising money, but of centralizing the work of Christ—that question has to be lifted up beyond any question of sentiment, which was the old method, and any question of the individual,



which can only find its answer when a person sinks all he has in the individuality of our Lord Christ.

MR. FREDERIC C. MOREHOUSE: Do you want to put religion first or partisanship first? There is a place for partisanship. We have disagreements and it is perfectly evident that each one is influenced by specific ideals and principles that differ from those of his brethren. Do you want to put those first, or the whole Church first? It is not a question whether you send a Holy Cross father to Liberia. The question is, Does he tear down or build up after he gets there? That is the essential part of it. You say it would work better if you put parishes into touch with missions according to their own standards. I venture to say it might bring out more money, but is money first? Practically, that is getting back to the English system whereby if you elect to produce missions according to the ideals of the C. M. S. you get C. M. S. missions, but if you prefer the style of the S. P. G. you get S. P. G. missions, ultimately in the same land, almost tearing each other's work down. When you get to China or Japan and have the idea of consolidating all this work into one cohesive body, you find it next to impossible.

The difficulty was overcome, but it was overcome by minimizing the very ideals that had resulted in the establishment of different kinds of missions.

But as to the possibility of allying particular kinds of parishes through particular kinds of work, does it prevail now? All that is necessary is, first, to build up, to pay up,—to recognize the necessity of paying

up in which there are no ideas of partisanship, in which partisanship has no right to enter, in order to pay the salaries of the men who are sent, irrespective of whether their ideas are of one thought or another; but after that, of choosing from the lists of priorities the kinds of work one may especially wish to build up and throwing the parish force splendidly behind those priorities that may be chosen. By putting partisanship second and putting religion and church work first, you reach the true co-ordination of two kinds of difficulties. It can be done. Don't put partisanship first.

REV. DR. THEODORE SEDGWICK: I am in agreement with Mr. Morehouse. There is a sense of unity in our Church. I have very strong feelings in regard to my own ideas, but I want to see the Church go forward as a unit.

Here is our unit in supporting the Church. I know perfectly well that any spirituality I have given to my parishes has been by forcing them to give to their missionary work and bringing them up to standard, and putting them in the list of the honorable parishes. Laymen must get the money for the parish. I stand before them to get the money they have not given. It is a call of faith. It puts it on the very highest basis. I don't agree with Dr. Delany that I want to see laymen running the Church. I am perfectly willing to be put under the authority of bishops and those in the same order as myself, but I don't want to be dictated to by a layman.

I want to see the money spent for something fine

and noble. And we are going ahead. We can spiritualize our parishes immensely.

REV. JOHN LEWIS: I delight in the idea of belonging to the King's Opposition, and when the King's Opposition is left out of the structure of the Church, the Church is going to suffer. Whenever the Executive Council gets to the point where it ignores the King's Opposition, I say, Heaven help the Council!

The idea and function of the Church Congress is to allow the King's Opposition to express its full mind and to have the principles of Jefferson and Hamilton right here in the Church.

I remember being a member of the Committee long ago and having the pleasure of nominating a man named Morehouse. I am not exactly in accordance with what Morehouse says; I am glad he is alive and in the Church; altogether his contributions are constructive. I hope the Church will long live to see the King's Opposition lined up with the opposition of our brother from Milwaukee, and that the Church will run long on an even keel with Hamilton and Jefferson.

REV. DR. ROBERT ROGERS: We are deeply interested in the fact of missions. A great many of the clergy do not really know the fine spirit of missions. They are not being trained in missions. We don't know, for example, what is being done in the Western parishes. We had a conference not long ago—Professor Hobbs of *The Spirit of Missions* came.

I said, "Please don't talk finance. Please tell us the missionary story of what is being done in China, in Japan, etc. Tell us the story. You will find we have something to give." It is hard for a great many parishes to be enthused to put money in the pot. The individual story will bring the final result.

REV. DR. FRANCIS L. PALMER: I speak of Minnesota. I went to a certain parish in the first year of the century and they hadn't come across with their apportionment. The magnificent offering was \$34. Now that parish gives its \$1,200 every year and is glad to give it. Why are the people glad to give it? Because the rector didn't act as a financial manager, but used to put into his sermons very frequently some item of interest from *The Spirit of Missions*. He was not asking for money but simply educating them to realize that they belonged to a great Church.

When I came from the Congregationalists a good many years ago, before I entered the ministry, I supposed that I was going into a Church somewhat centralized, and have since been surprised that the Congregationalists or Baptists had vastly more centralization. Before this new system came, we were almost as sheep having no shepherd.

BISHOP SLATTERY: I have had two encouraging letters in the last few days. One was from a rector who voluntarily raised his apportionment from \$1,000 to \$1,500. He said that the people were not quite sure they could give it, but he told them that

he was sure that they could; so in order to win their enthusiasm he appointed the offering for Easter Day. He promised that if they received more than \$1,500, the surplus should be used for the parish debt. The vestry laughed, saying that it was impossible. On Easter \$2,400 was given; and the next day the treasurer sent \$1,500 to the treasurer of the Diocese; and he had \$900 left to apply to the debt.

The other letter was from the Island of Nantucket. The rector died early in the fall. An old rector who formerly served the parish went back. He wrote me that he had appointed the offering on Easter Day for the apportionment. It seemed an impossible apportionment: \$800; and this for a parish at a time when no summer people were at hand to help, but the offering on Easter-day was \$853.

I give these two illustrations to confirm my contention that the payment of the missionary apportionment depends not upon the vestry or the Woman's Auxiliary, but upon the rector. If the rector shows that he really cares, the quota will always be paid. Still another rector in Massachusetts went to a parish which never had paid its apportionment. It was a prosperous parish; but it had given only \$1,000 or \$1,500, whereas its apportionment was almost \$7,000. The rector met the vestry and said, "We must this year give our whole apportionment; and in order that you may know how serious I feel this to be, I pledge \$1,000 of my salary." The vestry were aghast. "If you feel as strongly as that," they said, "we shall see that the parish gives it." The parish had a very expensive



choir, of which they were justly proud. The members of the choir were informed that nobody in the choir would be paid from that time forward. I asked the rector a month or two later how the music was. He said that it was better than ever before. Everybody in that choir gave his services, and from that time the full apportionment has been given. If we have rectors who will inform the people what the work is, and who show that they care, the problem of raising the apportionment becomes comparatively simple.

REV. SPENCE BURTON, S. S. J. E.: I want to say that I believe the Nation Wide Campaign has taught people how to support their local churches as they did not know before. The Church of St. John the Evangelist, of which I have the privilege of being pastor, did not support its own clergymen as missionaries; it supported the lay people who worshipped there. Since they have been raising their quota, and enjoying the doing of it, the congregation is also largely supporting the priests who minister there. I feel that all that centralization of missionary and pastoral effort has had great spiritual advantage for the parish and the Church in Boston.

BISHOP PERRY: I stand for a moment as the only member present of the National Council. As every trial is supposed to close before the jury—and a very kind jury it is—after the prisoner has spoken, perhaps I can stand in that capacity. It is not for himself the prisoner wants to speak, simply to say this



one word: that wherever the National Council is wrong—and I believe that often we must be wrong—there is nobody in the country, nobody in the Church, that is more anxious to know of it than the National Council. Therefore, nobody welcomes more such criticism as has been passed this morning, if the criticism has at heart the interest of the Church. Also, I would say that where bishops go astray, there is no one that longs more deeply to know of it, and to know of it from the lips of sympathetic priests and friends, than does the bishop.

A word about the whole process of centralization. Some words get easily lost and I believe that in this case the word “centralization”—growing centralization—in the Church may have become a figment of the imagination. It happens to have been my lot to sit on the committee of three who drafted the canon on the National Council, and to have been my duty to present that canon to the General Convention. I can say for myself and all my colleagues that the only thought which prompted us then, or has prompted the organization since then, has been the distribution of spiritual forces and spiritual responsibilities throughout the Church. There has been a growing decentralization of such authority and such responsibility. As long as I have lived I have watched it—the division of responsibility between priest and layman, the division of responsibility between diocese and parish, the division of responsibility between men and women in the Church—that tendency to decentralize has been going on for a generation, and the

National Council has no other reason and no other duty under heaven than to promote that tendency. It would no more expect to produce results, to bear fruit, without the co-operation and without the stimulation of parish and vestry and rector and individual layman than the tree would expect to bear fruit without the bough. It is only the health of the branch and twig and leaf that can measure the health of the growing tree, and it is only as the distribution of spiritual energy takes place, giving to every man and every woman his or her part in the Church, that the purpose of the National Council is fulfilled. As you go through a great distributing plant and see its size and power you do not say, "There is a monument of centralization"; but you know that through the energies which emanate from that plant, the factories of fifty towns are running, and the lights in the dark streets are bright by reason of its distributing power. If there is any semblance of distributing power in the National Council it is only because with great effort it has built up what it is intended to be—simply the decentralizing power by which spiritual force may be felt in every part of our land, and every parish and every priest and every vestry may be stronger for its exercise.

VERY REV. H. C. ROBBINS: I think we have just had an interesting example of the independence of the Diocese of Rhode Island, that the Bishop should be rung down before the completion of his speech. I had an advantage over the Rector of Christ Church.

He hadn't an idea of what I was going to say, but I read *The Chronicle* every time it comes out; I was able to answer him in advance. There is only one other speaker who touched on the subject of cathedrals.

A minister described the use of the senses in the future life, and after mentioning the hearing, taste, and other senses, said, "In this world there are many smells; in the next there will be only two—incense and brimstone."

The problem is not as central as all that. There is a lot to be said about cathedrals. I would try to make it plain that not every city and diocese require one—it is comparatively few. Whether Philadelphia does I do not know. I was brought up there and to my childish eyes it looked like a great city. I only know there are cities where there has to be this centralization—the place where the religious and the other life can be brought together. I know that in our greatly populated centres the cathedral is needed.

REV. DR. GRAMMER: I feel almost disqualified to speak on this subject. So many who have spoken have the advantage of coming to this Church from other churches. I have been brought up in this Church all my life, and the life of my forefathers has been in this Church. I have watched the development with a great deal of interest and have been surprised to see how little interest is taken in governmental problems. The school to which I belong seems to think everything was settled by divine constitution.

The effect of the cathedral system has been clearly specified by the first speaker when he said that a great many people who don't go to parish churches find it convenient to go to cathedrals—no responsibility, no parish duties. I consider it like the pyramid in the desert—it lifts itself up and all around it is desolation for the parish churches. We have rivalry in our midst.

My father was a rector in Baltimore, one of the greatest churches in the city; a very powerful organization. In the course of time the community changed; colored people came up there and the congregation had all moved farther on. They wished to go and form a new organization out in a new place. The church had great traditions, great spirit. But that lower section was being reserved for the cathedral. No new church was allowed to go there. St. Peter's had to look everywhere. The cathedral prevented that congregation from finding a claim. It operated against that parish.

I wrote to the rector of one of the great churches. I asked what was the effect of the cathedral on him; he said it was a rival.

A cathedral was to be got up by a group of rich men, the parishes not consulted at all. Can you think that is any way to develop the parishes—without their permission, through the aid of wealthy gentlemen—the constitutional authorities not consulted—to put a rival institution there? I recently asked a lady to come before a society of 150 young girls. I said, "I have a rival who is going to pull you away from me."

She said, "Another rector?" I said, "No, the diocese."

RT. REV. FRANK H. TOURET: I can't let this meeting go without a personal testimony. I was a missionary bishop before we had any centralization, before the Church was reorganized. I was a missionary bishop for five years before ill health compelled me to resign. I want to say to you that there is a great deal of difference between being a missionary bishop with no one behind you and no one caring, and a National Council throbbing with sympathy for every move you make. It is not only financial.

When the Church asked me to be the Bishop of Western Colorado and sent me over on the western slope of the Rockies with seven clergymen, I found I needed \$7,000 to supplement the work. I had to raise it myself.

I went to Detroit in 1919. I remember standing on the platform and appealing to the General Convention. Don't let any iconoclasts move you to believe there is nothing in centralization. It is a comfortable feeling to know the programme is financed. When your missionary bishop comes from the West into the East, he gets into the great city of New York—he goes into the offices and shakes hands with the Presiding Bishop. It is infinitely better than the old way. That is all.





WHAT DO WE MEAN BY THE DIVINITY  
OF JESUS?



## WHAT DO WE MEAN BY THE DIVINITY OF JESUS?

BY REV. FRANK GAVIN

IN one of the East London slum parishes, a callow young cleric, recently come to the staff, had the difficult task of addressing a group of some fifty costermongers on the subject of the Holy Communion. He was unequal to the task, which is not to be wondered at, but he felt that he was, which is somewhat unusual. After a vain attempt to establish an effective contact with them, he had to fall back on the usual terminology and hackneyed standards of exhortation and instruction. He realized his ineffectiveness, but still kept on, doing his best. Finally, he turned to one of them named Bill, and said: "Look here, Bill, tell these other chaps what your Communion means to you." Whereupon Bill, abashed and self-conscious, spoke somewhat as follows: "Well, mytes, it's this w'y. When I come to Communion it mykes me glad—you don't know how glad—and sad—just about as sad as glad. When Jesus comes to me and gives 'imself to me, I'm so 'appy, the whole of me, so glad, so *very* glad. Then when I goes out o' church, I'm sorry and sad, for thinkin' that I 'ave to w'ite a whole week before 'E comes again. So it mykes me glad, and it

mykes me sad: that's what my Communion means to me, mytes." Halting and inarticulate as he was, who can say that Bill had not the root of the matter in him?

When we are asked to say "what we mean" we may not shirk the task, even though we are well aware that we cannot adequately fulfil it. The bald record of experience, no matter how poverty-stricken in expression, no matter how incapable of conveying the felt sense of reality and value, surely lays no claim to complete and exhaustive analysis. Definition, on the other hand, attempts this very thing. It must needs set boundaries and barriers, delimit and stake off the territory with sharp precision. In the very nature of the subject matter a definition of divinity, if exhaustive, will necessarily bely itself. If God escapes the categories of our thought, to define Him is an effort of which the object will elude our grasp. It has been put this way: if God were capable of such precise definition, He could not be God. Our method of approach must always keep this profoundly important consideration in mind. Again, we must realize that the answer we may give to any questions presented in the words *What do we mean by?* must reckon with history.

Meaning is determined by experience and formulated by reason working with the data of experience. Experience cannot furnish "meaning" apart from an historic sequence nor can reason derive it from itself by a process of self-digestion. To define anything whatever in terms of significance or meaning involves

a basis in history. Meaning apart from fact is unintelligible. For our purposes meaning, significance, and value are of the same category, and each several term must needs be construed in the light of experience. It is the fact of experience, so to speak, which determines the experience of the fact. The fundamental objective thing is first of all the fact, which being experienced then becomes the subject of the valuation, interpretation, and meaning with which we invest it, and this itself is the object of our experiences. If the fact be truly fact, and thus be constant, the fluid or variable element is our verdict upon the fact. Antecedent then to an examination of our interpretation of it must come the understanding of the fact itself.

We deal as Christians with a continuous stream of experience, beginning with that of the earliest disciples, stretching throughout the centuries intervening and having its proximate term with us here and now. All that stream of experience purports to concern itself with Jesus' teaching, His Person, and the impact of both on human lives. A partial record of that experience is precipitated in the documents of the New Testament and in the writings of Christians of later generations. It is Jesus the Christ who is throughout the central Figure, the constant preoccupation of diligent devotion, the object of reverent scrutiny, the subject of speculation. Yet to say this is to suggest a fallacy, for Christian literature, incomplete record though it be, is not animated by scientific curiosity but by the vivid perception of religious reality. The

central Figure, whether as Teacher, as Redeemer, or as Saviour, is always regarded as of pre-eminent importance; to Him is ascribed a dominant value of such overwhelming proportions as to render a detached, impersonal, objective record foreign to the interests and intentions of the writers. Preoccupation with His vast significance is the controlling motive as well as the heart of the content of their records. Because He was the means of a stupendous experience, of a transcending and transforming power, He might not be discussed with that objectivity with which a casual traveller describes interesting items of his tour. The recovery, then, of the permanent and historic fact—what Jesus did, said, and was—is to be looked for by means of a scrutiny which may never rightly seek to disentangle His meaning from that experience of Him which constitutes the records of Christianity.

The earliest material we possess—the kernel tradition of the Synoptic Gospels, so superbly discussed by Easton in the last Paddock lectures,<sup>1</sup> presents us with a picture of a Man who could “never feel that he belonged to this world. . . . In the coming judgment Jesus felt that he would not be on man’s side but on God’s. Such a consciousness of necessity made Jesus look at mankind much as he looked at the world; as something to which he was in some way alien. Nor could this fail to influence his attitude toward his fellows and theirs toward him, so that his closest disciples must have experienced in him a sense

<sup>1</sup> “The Gospel Before the Gospels,” Scribners, N. Y., 1928, pp. 160-161.



of aloofness and of mystery. Dibelius<sup>1</sup> has put it perfectly: 'If we search for a term that will express this unique relation between the disciples and the Master, we . . . should use the term "numinous" as Rudolf Otto does, because here an apprehension of the Divine is dominant, which releases awe and self-surrender as in an act of worship.'" Easton quotes Mark 10:32,<sup>2</sup> and, paraphrasing Dibelius, writes: "This verse expresses profoundly a fact of history. 'Here an intuitive apprehension of the truth struggles to find expression; it attempts to make men realize the zone of silence that lay between the "Holy One" and his disciples. . . . The movement that Jesus initiated has a *personal* significance, and discipleship had a *personal* emphasis. Even in Jesus' lifetime the disciples were personal believers.'" In another connection (the Petrine confession, Mark 9:1) Easton writes:<sup>3</sup> "There never was or could have been a stage in apostolic history when the believers could have held Jesus to be simply the earthly Messiah; once the resurrection visions had been experienced they could think of him only as the glorious and exalted Son of Man."

Summarizing the New Testament doctrine of the Christ as a whole, Rawlinson<sup>4</sup> writes: "There are

<sup>1</sup> "Geschichtliche und übergeschichtliche Religion im Christentum," p. 77.

<sup>2</sup> "And Jesus was going before them, and they were terrified, and they that followed were afraid." Cf. Rawlinson's Commentary *ad loc.*

<sup>3</sup> *Op. cit.*, p. 157.

<sup>4</sup> "The New Testament Doctrine of the Christ," the Hampton Lectures for 1926. Longmans, Green and Co., London, N. Y., etc., 1926, pp. 226-227.

three elements which remained constant throughout. There is in the first place the religious cult of the Lord Jesus—He becomes from the very beginning an object of faith; He has, in modern phrase, the value of God; He is the Lord of the Church, who can be invoked in prayer, side by side with the Father. In the second place, there is the insistence on monotheism. The Church did not become polytheistic. There is a constant straining, throughout the whole development of New Testament thought, to find ways in which the cult of the Lord Jesus might be reconciled with the belief that there is only one God. The solution was not finally reached until it was affirmed at Nicæa that the Son of God, in His essential being, is one with the Father—a solution which can only be repudiated at the cost of regarding Christianity as having involved from the beginning the idolatrous deification of a Jew. In the third place, implicit in the earliest and most rudimentary affirmation of the Messiahship of Jesus, and involved equally in every form of Christology, is the affirmation that the Person of Jesus is of absolute and ultimate religious significance for mankind, for the reason that through Him is the redemption of God's people. And because *it is of importance to affirm that the God of Redemption is also the God of Nature*, there is a religious truth also implicit in the Wisdom-Logos Christology, which affirms that the Christ who redeems is also the beginning and end of the Creation of God, the First Principle and Goal of Creation."

These excerpts from the world of technical New

Testament scholarship, fairly representing modern learning in Germany, England, and America, offer us in epitome the sober conclusions of scientific study. The picture of Jesus given us by the documents of the New Testament is of One who is truly and really man, but not only a man or even "man" generically: Jesus was at once more and yet apart from men and on God's side. The more His utter humanity was recognized, the more deeply He was perceived to be apart, aloof, mysterious. He shared men's experiences, yet His own experience of God was both more than theirs—and less: more, by reason of a unique relationship to the Father; less—if it be not a contradiction in terms thus to characterize it, in that He had no consciousness of that universally devastating irruption of the God-man relationship, sin. In Him, dumbly and instinctively, His most intimate disciples recognized the quality Otto calls the Numinous, the apprehension of the Divine. As Dean Hodges used to put it: men did not call or make Jesus divine; they recognized His divinity. Personal discipleship of a peculiar and profound quality—manifesting awe, reverence, the ascription of unique worth—yes, 'worship' in the essential meaning of that term, belief and trust that, however instinctively accorded, and unwittingly offered, yet without shock to their spiritual sensibilities, in retrospect (had these disciples thus turned to introspection) would have been found to be of the quality elicited and due only to Deity—without offense or derogation to their fundamental monotheism—all this characterizes the earliest circle of

Jesus' followers. The Passion and the Resurrection intensified, advanced, and confirmed this faith. Jesus the Lord, the object of faith, the Church's Lord, to whom prayer is addressed, the subject of the Cult, was the same person who had walked in Galilee. Yet at no time did the severe and uncompromising monotheism of the Jewish fellowship of Jesus suffer detriment: He who was the object of their worship neither rivalled nor supplanted the Lord of the Old Testament, nay rather, as God of Redemption He was God of Revelation and of Nature. The Christ was He who as Wisdom and as Word was the effective agent of Creation and Redemption: absolute, unique, ultimate in His religious significance for mankind.

Subsequent to the period of the New Testament writings, Christians were engaged in plumbing more deeply the experience by Christians of Christ. The lines already indicated furnished points of departure, offered general assumption, transmitted fruitful attitudes and dimly suggested implications. No more concerted and uniform movement, forwarded under any kind of regimental leadership, marks the later stages than characterized the earlier, which for the New Testament Rawlinson describes as a "variety of differing forms, some more and some less adequate as an interpretation of the experienced significance of Jesus." Half-perceived intuitions were made articulate; implicit norms of conduct toward the Lord Jesus made explicit. Challenges to current assumptions were examined, tested, and in the light of the

corporate body of experience and thought either accepted or rejected. Jesus the Lord reigned in the experience of men throughout their beings: not only was He enthroned as object of worship, as one who mediated the knowledge of God to man because He shared in both Deity and Humanity, but His dominance in the field of thought was as fully acclaimed. Experience of the Saviour and Redeemer came to include Him as Lord of the mind as well. Naïve acceptance and reasoned convictions were complementary, not contradictory. The world of Christian experience had come to reckon with an even more profound and all-embracing truth as His supremacy comprised the whole of life.

The first three centuries after the New Testament enrich us by their findings. The latent implications of earlier days are now scrutinized and enlarged. Always as the Lord and Saviour, the mysterious and dominant centre of religious experience, the Figure of Him who had revealed and redeemed came more and more to be the preoccupation of the mind of Christianity. The deduction at Nicæa was inevitable: either all Christian experience had been mistaken and had deified a dead Jew, or else He was in His essential being one with the Father. The implications of the Arian struggle are illuminating: the orthodox tradition forever set itself on record in several respects. (1) It was dynamic in outlook as against the static obscurantism of Arius; (2) it repudiated once for all the divorce of value from fact: it would exact more than an ascription of value from Arius,



who denied the fact of the eternity of the Son's essential divinity; (3) it disavowed and violently repudiated any compromise with paganism—if the Son were not truly God, it were wrong to act as if He were—and therein once again protected the fundamental monotheism of the Christian tradition; (4) it recorded a final protest against the inroads of an agnosticism which lay latent in Arianism: if in Jesus God were not personally manifest as man, then we know Him no more fully than we did through his prophets. Hooker's great apologetic against Puritanism lay precisely in the Nicene contrast between the Incarnate and the Written Word of God: the affirmation of the first verse of the Epistle to the Hebrews as of unparalleled and unique importance.

As between two perilously exclusive emphases—the Antiochene, upon the humanity, and the Alexandrine, upon the Divinity—the corporate mind of Christianity refused to be stampeded into a self-impalement on either horn of the dilemma. Each was false yet both were true. As over against the dualistic premises of exaggerated preoccupation with His divinity, the Church has had to supplement the simple creed of primitive Christianity, until after several reformulations it assumed, in the early decades of the second century, the form of our so-called Apostles' Creed. She had learned then the lesson that wrong theology works out in wrong conduct. True to her Jewish inheritance, her monotheism must always be ethical: religious belief and practice condition moral conduct and conviction. The Lord of Redemption



was Lord of Creation; the created material universe, which He had been the means of bringing into being, which also He had redeemed, could not be unholy. No tinge of dualism, even to enhance His divinity and apartness from the world of matter, must ever be allowed to divorce matter and spirit. So the over-stress of Alexandrine interest in the divinity of our Lord must be counterbalanced by the Antiochene emphasis on the reality of His humanity. By the negative route of repudiation and rebuttal the positive course of growing articulation of the Christian tradition was marked out: He who was known as Jesus the Messiah in the days of His flesh was other in personal essence—another ego or self—from the Father (Sabellianism); He was not incompletely and maimedly man (as Apollinaris would have it) nor a spiritual hybrid—a double-self, God and man (as Nestorianism was understood at Ephesus), for then He would truly be neither, and He must be both, yet one self. It is in the decree of Chalcedon that the term of the process of conciliar formulation is reached. Of the “definition” (if such it can be called which attempts to range in serried ranks series of apparently contradictory assertions), Paul Elmer More has written:<sup>1</sup> “However our pride of intellect may rebel, there can be no intelligent attitude toward the great problem of existence until we have learned that reason, though it may be the pragmatic pride of conduct, is not the source of knowledge or even the

<sup>1</sup> “Christ the Word.” Princeton University Press, 1927, pp. 241-242.

final test of truth. The question put to the soul of each man is not whether the primary tenet of Christianity has the kind of consistency demanded by logic, but whether it corresponds with the lessons and surest indications of spiritual experience." Shall our verdict, he asks, be "a reasonable philosophy based on an irrational paradox," or "an unreasonable metaphysic based on a rational presumption"?<sup>1</sup> The same writer contends earnestly: "No more vital task confronts the Church to-day than to recognize the urgent necessity of insisting on the unreserved acceptance of the one dogma of the Incarnation as the definite, clear and common mark of a Christian."<sup>2</sup> If there be ultimate mystery at the heart of things, a central basic paradox fundamental in every inclusive interpretation of the phenomena of Christianity, then the acceptance of the profound fact of the Incarnation, as *given* and not constructed, as *offered* and not concocted, as *revealed* and not derived from the processes of reasoning and philosophizing, would seem to be the only recourse as well of candid frankness as of earnest faith.

How far does our understanding of the Divinity of our Lord find itself aligned with the orthodox tradition of Christianity? How far may we go in our assessment of such formulations, in ascribing valid insight to such statements? This tradition itself is a matter of history; is it *valid*? In addressing ourselves to the answer to these questions we must frankly acknowledge the existence of several factors: first, the

<sup>1</sup> *Ibid.*, p. 137.

<sup>2</sup> *Ibid.*, p. 275.

historical personage Jesus of Nazareth; second, the experience of Him by the earliest circles of believers—His disciples in the days of His flesh, the monumental significance of St. Paul, the “Johannine” interpretation, and the rest of the strata which constitute our New Testament literature; third, there is a progressive development, which cannot be fully accounted for by the usual formula of “rendering explicit that which was implicit,” for new elements came to enter upon the human side: the processes and assumptions of contemporary thought, at each stage, entered essentially into the successive levels of progressive interpretation. There are things essentially “new” as well as “old.” Is there any *constant* in this series of *variables*? The unifying factor in the tradition is the affirmation that there was the permanent and unchanging Figure of “Jesus Christ, the same yesterday and to-day, and for ever” (Heb. 13:8). Experience of Him in new ways by a serial procession of generations of believers has been convincingly ascribing its essential quality to Him, Jesus of Nazareth. The formulation of their experience, we must candidly acknowledge, is more, rather other, than that experience itself: it is constituted by the level and cast of thought, the current idiom of philosophy and the peculiar preoccupations and intellectual interests of any given epoch. With many of these presuppositions, premises, and terms we are not at all in agreement. They come from a world out of which we have grown; which, many of us are also convinced, we have outgrown. Each single effort at

restatement was animated by the conviction that it was the same faith and belief which was being formulated, yet we must admit that such restatements usually overlooked or were oblivious to their own unperceived innovations: the importation of categories of ideas, of phraseology, terminology, the operation of premises, the interpretative power of selection, and the like—all represent the injection, so to speak, of innovatory elements into the fluid stream of progressive statement.

How valid is it all? It is as valid as our own, objectively speaking: in aim, purpose, method, and object it is at one with us. The difference lies in the persons concerned, in those who are engaged in stating their convictions. Professedly, the object is the same—the Figure of Jesus, His significance and meaning. Whatever indictments we may lodge against the successive stages of the formulated Christian tradition of the Conciliar Period may be as powerfully urged against our own efforts. Again, if we believe that there is Spirit who is “guiding us into all the truth,” we may not casually repudiate the results of men’s findings professedly the effect of His co-operation in the past. If we assume a validity for our present efforts, we may not decline to attach similar authenticity to those of our predecessors. If we are as fully within the range of such spiritual experience as they were, and if our aims and methods were as surely the same as were theirs, their and our case would seem to be essentially the same. We may not attach validity to our experience and its valuation

in actual statement or its implication in conduct, without at the same time viewing the earlier tradition with a favorable verdict.

This cumulative experience must needs have gigantic weight. By the same tokens by which we accredit our own we must reckon the diverse and different experience of the past as valid. Furthermore, our own present estimate must be resumptive rather than episodic: it must allow, if not for a heightened perception of Jesus' significance, certainly for broadening scope of His impacts upon men. Upon us lies a still more weighty burden than oppressed earlier generations: our experience must take account not only of itself but must include theirs as well. It is all of a piece, this vast sweep of the touch of God on men in Jesus, or else it is, apart from such an affirmed unity, an unrelated and uncorrelated episode, isolated in our own experience, an unintelligible and irrational phenomenon with which the intellect cannot cope.

The verdict of this experience, beginning with the disciples, and having its present term in us, concerns one who was an historic personage: "born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, buried, rose again the third day." He was man, yet more than *a* man. He was more than generic "man." By His "Divinity" we mean all this, but we also mean that in and through Him, in a unique fashion in the experience of Christian humanity, God revealed Himself in human terms. He spoke not only for God; He was not only on God's side rather

than on man's. In Him there was no sense of sin: the universal experience of all men other than Him, almost in direct proportion to their keenness of spiritual insight and clarity of spiritual perception, uniformly discerned that token of unlikeness and apartness in the awareness of their own sinfulness. In humility and lowliness He appeared to men, yet "He spake with authority." Ultimately He must partake of that otherness from man which is Deity. The more He was recognized to be like us, the less valid essentially was that hypothesis to account for all the facts. In Him the God-selfhood dealt with the world in a new fashion: not only through the heightening of spiritual faculties by which inspiration is vouchsafed for revelation; not only through sanctity of life and the ennobling of creation into fitness for union with God, but in an unparalleled and unique fashion He, the reputed son of Joseph and Mary, after the Resurrection was acclaimed to be the Son of Man from Heaven. He constituted a new order of the relationship between man and God by His very Person. This new order thus initiated proved the means of an extension, whereby He became the "first-born among many brethren." The whole nexus of belief and of practice applied pragmatically and, if you will, experimentally, supplied its own vindication. The conviction of His divinity has never "let down" those who believe and act upon it. It has, historically, been inseparable from the experience of professed and believing Christians. Its satisfactoriness has been the basis of their records. In Jesus be-



lievers have been certain that they have come to know and recognize God. Through Jesus they came into a new relationship to Him, and by Him this process was first initiated for He was the Pioneer in both directions; God man-wards, and man, God-wards. That so sublimely mysterious a process—the Incarnation—involved a translation, so to speak a decoding rather than a transliteration of the divine attributes in order that He who bore them might intelligently be expressed to men in terms of our nature has been peculiarly the province of modern theology. But it is apart from our purpose more than to state the fact, and to call attention to its significance: Deity and humanity are other, not only in degree, but also in kind. Such a process of translation makes this truth evident. Yet humanity is not an unfit vehicle either for fellowship with God, or for the manifestation of God. The heartening encouragement of all that is good in us is vindicated by the Incarnation: at our best we may be, though, in and by Jesus, caught up into that embrace in which the aspirations and thirst of our nature finds its own ultimate satisfaction. Because God was in Jesus, we may come home to God through Him. As Tertullian said: “God conversed with man that man might be taught to act divinely. God put himself on an equal plane with man that man might be able to deal with God on an equal level” (*adv. Marc.* I. II. 27), anticipating St. Athanasius’ famous dictum that “God became man in order that man might become God.” The affirmation *is* a profoundly religious truth, that “He in His greatness

was unknown to all those made by Him, yet by His Love should be known through Him by whom He ordained the universe" (Irenæus, *adv. haer.* I. IV. 20).

## WHAT DO WE MEAN BY THE DIVINITY OF JESUS?

BY THE REV. LUKE M. WHITE

I AM wondering just how the framers of this question intended the writer to use the personal pronoun "we"; whether in the personal, or editorial, or Lindberghian sense? It would seem to me impossible for any individual to say what other individuals mean when they use the word divinity. The Church has never asked the collective membership to say "We believe," but the individual "I believe."

Let us face the baffling problem of the use of words. A word is a symbol by which thought is expressed. The thinker has his stream of consciousness, in which ideas, which are mental pictures, float or are anchored. Words come to his lips as the result of what he sees, and what he sees depends upon his attitude, his experience, or his lack of experience. No two individuals have ever or can they ever see the same object in the same way. Therefore thinkers have always been confronted by the tragic limitation of words, and the danger of using words, and the difficulty of making anybody understand what is meant when words are spoken.

An example of this is to be found in the experience of Jesus. The Church has always suffered be-

cause of the fact that the generation to which Jesus spoke did not understand what He was talking about. It was one of the bitterest limitations of His ministry. "Do ye not yet understand?" When individuals declared Him to be the Christ, He urged upon them silence, and not to let it be known that they believed Him to be the Christ. May it not have been that He feared that the current use of that word, which summoned before them a picture heavily laden with ancestral and traditional details, which had become so crystallized as to be opposed to everything that He meant when He used the word, would thwart and hinder the very purpose of His teaching? And if He had such a fear, it was amply justified by subsequent events. The word Christ was upon the lips of every Jew, but what did the word represent? Jesus had a wholesome fear of it.

What do we mean by the divinity of Jesus? Irresistibly the words fall from our lips, "Son of God," "Very God of Very God," "Express image of God." We grope and stammer, seeking words and phrases to express what we mean. It does not require very much thought to discover that such a word as this is incapable of easy definition. Let us not fool ourselves by thinking it possible to arrive at the meaning of the divinity of Jesus by the easy method of affirming a correspondence between fact and theory, viz., the historic personality of Jesus, and the orthodox doctrine. The moment I try to define divinity I find myself in the midst of the crystallizing process of dogma, and it is at the door of dogma that the

Church must place the responsibility for all the confusion and controversy of the past and present.

The Church is weary of the hair-splitting, analyzing, dissecting, intellectualizing, defining of modernists and fundamentalists, and in these last days un-Christlike pronouncements from the Vatican. It must seem to any thoroughly educated man in the twentieth century, folly to insist upon it that the meaning of such a word as divinity is dependent upon the dogma of the Virgin Birth, or the resurrection of the physical body.

The articles of the Christian faith, as contained in the Apostles' Creed, are decided helps in bringing out the meaning of the divinity of Jesus, not as dogmatic statements which isolate and separate Jesus from the rest of humanity, but rather as evidence of His humanity in relation to our common heritage; that He was conceived by the Holy Ghost, just as I believe every child is conceived, and that He was born of a woman of marriageable age, just as every other child is born.

Considerable light can be thrown upon the meaning of the divinity of Jesus, by a reading of the Gospels, especially those portions wherein are recorded declarations of individuals that Jesus was the Son of God. Of course, every student of the New Testament recognizes the distorted picture that is only too frequently found in the record, but when every allowance has been made for the personal equation, educational opportunities, limitations of observers, passage of time, myth-making processes, etc., etc.,

there is yet much to be had which throws light upon the meaning of the divinity of Jesus. I would not attempt to say what was meant, for example, when Simon Peter said "Thou art the Christ of God," because I doubt the ability of a man in the twentieth century to get into the mind of the first century Peter, but what I am able to do is to find out why he said it.

Men said that Jesus was the Son of God because He was able to heal them of their infirmities. He was possessed of what they regarded as miraculous power. Simon Peter's mother-in-law lay sick of a fever. It is interesting to recall the fact that the first Pope had a mother-in-law. The very presence of Jesus in the house enabled this dear old lady to get up and be about her household duties. Wherever Jesus went, eyes were opened, ears unstopped, lepers cleansed, dead raised up.

John the Baptist, in prison, doubts. He sends friends to ask Jesus if He be the Christ or not. Jesus' answer is, "Go tell John the things ye both hear and see." And this power, which is miraculous in the sense that it is not understood by the witnesses, and outside their experience, and yet not due to magic or to upsetting or transcending the laws of the universe, is not only claimed by Jesus but demonstrated by Him to the satisfaction of eye witnesses, and accepted by them as evidence of His divinity.

Again it is recorded that Jesus possessed the power to forgive sins. A conspicuous example of this is recorded in the opening verses of the second chapter of the Gospel according to St. Mark. And it is inter-



esting to note that this claim of Jesus to be able to forgive sins was regarded by the accredited teachers of religion as blasphemy, and was ultimately used by them as one of the chief counts against Him. This claim of Jesus was a part of the heresy of Jesus, which helped bring Him to the cross. Only God could forgive sins. Jesus declared that the Son of Man has power on earth to forgive sins, and He not only claimed it but demonstrated it.

What a flood of light is thrown upon the meaning of the divinity of Jesus by a study of Jesus the Teacher, not only because of the content of His teaching, but also His method of teaching. From the very beginning the Church has recognized the importance of His words. "Never man spake like this man." And His claim that heaven and earth would pass away, but that His words would not pass away, is as valid to-day as it was when He said it. One of the chief purposes of the new psychology is to discover new categories for the better understanding of life. Systems of thought rise and fall, categories serve their time and disappear, but you can say about the words of Jesus that they are fresher and more significant to-day than ever. And are they not the best instruments we now possess for the better understanding of life, in terms of human relationships? We of this generation might well remember that one of the reasons why Jesus was regarded as divine was because He taught like an authority and not like the Scribes. And let us bear in mind that what we call Western civilization has been erected upon the meth-

ods of the Scribes rather than upon the methods of Jesus, and that that may account for the present day discrediting of much that goes by the name of religion, and science, and politics. May this not throw some light upon what is all too evident in the disintegration of what is called civilization; the insistence of the Scribes upon an exclusive possession of the Truth, which like a golden apple they dangle before the eyes of a hungry humanity, promising to give it to any one who will come and do what the Scribes bid him do? The Papal Encyclical is an extreme example of what is meant.

But Jesus never argues, never defines. Jesus holds a mirror before men, into which they are to look, and perhaps catch a glimpse of themselves. He concentrates upon a few facts, and gives them to His hearers as they are able to bear them, and according to their powers of assimilation. He is in Himself that which He teaches. No one stands between Him and the experience of Reality, which enables Him not only to declare Himself to be "The Way, the Truth, the Life," but to demonstrate the fact that He is the Way, the Truth, the Life. He says that He is the "Bread of Life," and He actually is the Bread of Life. It is His body and His blood which are given for humanity. Jesus of Nazareth, the Son of Mary and Joseph, is the Son of God.

What I mean by the divinity of Jesus can only be understood by coming into the presence of His cross. I stand with Him before Pilate, and when I think of that revolting scene of spitting and scourging, the

crown of thorns, and reviling, and when I see Him silent and courageous and self-controlled; and when I stand at the foot of Calvary, after they have nailed Him there, and hear Him pray for His people (whom I would call His enemies, but not so He); and when I hear Him, utterly forgetful of self in His thought for the penitent thief, and Mother, and friend; and when I know that even in the agony of darkness and doubt He still recognizes the existence of God; and when I think of what a life has been finished on that tree, and know that in such a time a man can refuse to drink the narcotic that would separate Him from His pain; and when I hear His words of trust and confidence that even then God is His Father, I know that I am in the presence of the divinest manifestation of power and life that it is possible to imagine. How is it possible for any one to stand in the presence of the cross and not know the meaning of divinity? Here is the demonstration of a new creation. The cross is the bridge between earth and heaven, over which man can walk to God, and God can come to men. The cross is the at-one-ment. God and man are one. Instinctively I feel the meaning of divinity.

What I mean by the divinity of Jesus has its deepest roots in my complete conviction that He did not end on the cross, nor did He quit the earth from a mountain top, but that He is the Risen Christ, contemporaneous, living, ever present with us and in us.

What was the secret of His divinity? I believe that Jesus was essentially a human being; that He

was born into this world like any other human being is born, and it helps me to understand what I mean by His divinity, to think of Him as the product of the love of man and woman. I believe that He was the greatest genius that the race has produced; that He was especially endowed both as to personality, and powers of intuition. I believe that He was a miracle in the light of His own and any subsequent time. He had a plus that can never be accounted for by any processes within the limits of time and space, but He had access to no faculty or power that is potentially beyond the reach of any other human being. "He was a man tempted in every respect even as we are, yet without sin."

I believe He became what He was because of the following facts: First, He possessed the power of God, which we call divine, because of His faith. Jesus is the supreme example of a man who took seriously the statement in the creation story that man was made in the image of God. He believed that. He believed that God is, and that God is knowable. God is Spirit; God is Father; and man is His son, made in His image, a spiritual being. He believed that He had an immortal soul, and believing that, He had the courage to set forth upon the adventure of demonstrating that He had such a possession. He believed that all men were God's children; hence His way of life. He behaved as if these beliefs were facts. Here is the secret of His hope, the way in which He used the words "birth" and "death." "Before Abraham was, I am." "This day shalt thou be

with Me in Paradise." And again, it was the secret of His loving. Jesus was what He was because of His enthusiasm for men, the value He placed upon men, what He saw in men.

The divinity of Jesus is a demonstration of the fact that man is made in the image of God, that man's body is the temple of the Holy Ghost, and that God and man can so unite in terms of humanity, as to demonstrate the power of God, through man, to overcome infirmities, to obliterate sin, to banish the fear of death, and to manifest the Way, the Truth, and the Life which God has willed for His creation.

I believe that in Jesus we have the answer for all time to the questions which in every age have puzzled man, viz., Who am I? Why am I here? Who is my neighbor? Who is God? What is my destiny? And I am convinced that He who gave the answers, and who demonstrated them was a normal human being, and that this normal human being became the life-giving Spirit, the Son of God, Jesus, Christ, our Lord. Jesus of Nazareth dared to call Himself the Son of God, and daring, *was*.

In conclusion permit me to suggest that we stop gazing into the heavens, theorizing and dogmatizing about the divinity of Jesus, and contenting ourselves with sentimental worship and adoration in front of crosses and reserved sacraments, and permitting any man or organization to stand between us and the direct experience with Reality. As creative science is moving rapidly away from the materialistic conceptions of reality, which have persisted so long both

among scientists and ecclesiastics, the soul of man is being freed from the inhibitions that have prevented the direct experience with reality as spiritual. This Jesus is not on the cross, nor is He in the wafer or the wine. He is risen, and beckoning us onward to new adventure in a world which needs men who have the courage of their convictions, to follow where He leads the way; men who believe as He believed, men who hope as He hoped, men who love as He loved. Our responsibility as Christians is not satisfied by worshipping or by imitating, but only by reproducing the Spirit of our Lord.

Here is this radiant, burning torch, casting fire upon the earth, rising like a mighty flame to kindle the lives of men, and shedding abroad the healing Light into the dark problems of the world, and bringing God and man together in their mutual divinity. "The Life was the Light of Men, and as many as received him, to them gave He the right to become the Children of God."

What do we mean by the divinity of Jesus? Jesus is equal to God. Jesus is God.

In the words of the poet:

"A poem should be equal to:  
Not true!  
A poem should not mean  
But be."



## WHAT DO WE MEAN BY THE DIVINITY OF JESUS?

BY THE REV. W. COSBY BELL

WE may approach the Christian Doctrine of the Divinity of Jesus in either one of two ways. We may begin with a high dogmatic of the nature of God, drawn from philosophical sources, and then seek to show that Jesus corresponds to that conception. And since He very likely does not, we shall, in order to have our argument come out right, probably have to desert Jesus presently for a doctrine of the eternal Logos, who is more amenable to theological manipulation. Or we may begin by sitting at the feet of Jesus and letting Him tell us and show us about Himself and about God. The first way is *a priori*, the second experimental; the first issues in a philosophy of the Divine Being, the second may issue in the Christian religion.

Only as a result of such sitting at His feet does a living faith in Jesus as Divine emerge, for only to discipleship can great personality make itself known. Discipleship issues in experience, experience may issue in faith, and out of faith comes knowledge. And when we do make the venture of discipleship we are met by a Word and a Deed. The Word, written

down in the Gospels, tells in many fashions of a unity of the life of Jesus with the life of God. It is summed up in the saying, "I and my Father are one." The Deed too is many-sided. We find that through our discipleship Jesus brings us, in a fashion of which He alone has the secret, into the presence of God. And it is through His power so to relate us vitally with God that He does His work in us. He saves us from our sins and our apathies by releasing within us the energies of God, and so reveals and actualizes God as Saviour. He releases God from the long Sabbath to which theology has sometimes consigned Him, so that once more He becomes Creator. As God wrought upon Adam in the Garden, so in Jesus He breathes into the poor clay of our human nature the breath of a new life, until by grace of Jesus we become really living souls. Again, as mediating to us God, He interprets to us our world. His life, if it be Divine life, makes sense of living; His cross, if it be a Divine Cross, makes sense of pain; His resurrection opens before our life the far vista that it needs. These things Jesus does century by century upon a scale increasingly universal, and He does them as the Agency and Executive of God. And as He succeeds in doing them, He becomes, not first in theology, but in life and history, God-for-the-world. He that functions for us as Divine Agency for salvation, creation, and enlightenment, what shall we call Him but incarnate God? So the Deed actualizes the Word as Jesus does in us the work and so wins for us the value of God. And for all to whom value is not a

substitute for but the revelation of reality, this means that He is Divine.

The early Church expressed this conviction, born of its experience of Jesus, by saying in its Creed that Jesus is "of one substance with the Father." And because that phrase says plainly to any ears that Jesus is not something less than God but God Himself incarnate, and says no more, it remains the most permanently satisfactory of all the conciliar decisions of the early centuries. But its values did not at once correct certain parallel weaknesses. The word "substance" was at first a philosophical not a religious word, and the philosophy out of which it came was pagan, not Christian. Behind it stood the Greek idea of God as Pure Being, without definite qualities, empty of activity. Behind it stood also the Greek dualism of divine and human substance, opposite, antithetic, irreconcilable in any one personal life—the dualism that led to the impasse of Chalcedon. Above all, it stated, to the mind of that time, the relation of Jesus to God too exclusively in terms of being and not enough in terms of doing. It suggested a relationship static rather than dynamic, whereas Christian experience knew Jesus chiefly as the Word and Deed of God. Christianity is, indeed, so unique that it can never adequately express itself in terms drawn from non-Christian sources; it can only attempt to Christianize them. And the history of theology shows that our Christianization of the word "substance" was only partly successful. We said at Nicæa that Jesus is the highest God incarnate, but

we missed many of the implications. We affirmed divinity of Jesus but were less willing to let Him teach us what it is to be divine. The practical divorce between Jesus and God is indeed one of the outstanding features of Christian history. It is expressed popularly by the saying of the little girl, "I love Jesus, but I hate God." It is recorded in terms of theology by Dr. Streeter: "So far as the imagination is concerned it has really been the Arian who has triumphed. The Christian Creed acknowledges but one God and one quality of the Godhead. . . . So far Athanasius won his cause; but the Christian imagination has been driven by postulates to worship two. Side by side sit throned in heaven, God the Father, omnipotent, unchangeable, impassible, and on His right-hand the Son—suffering, crucified, dead, risen."

It is not, however, to the Greeks but to Jesus that we must go to learn what we shall mean by divine substance. And when we do that, we find that we must mean spiritual personality. Jesus has taught us that whatever else substance may be, it is personal through and through. The God whom Jesus knew and loved and was is not the Pure Being of Neo-Platonism but Father and Friend. Supremely Personal Life is thus for us the final category for our conception of God. And this means that our experienced unity of Jesus with God can be faithfully expressed only in terms of personal unity. If we wish to say that Jesus is one with God we can do so intelligibly only in terms that are emphatically personal. And if in order to do so we have to construct a Chris-

tian philosophy based upon the recognition of spiritual personality as the bottom fact of the universe, so be it. "Much of our difficulty," says Dr. Cave, "is due to lack of a recognized philosophy congruous with Christian values and able to supply Christian theology with its necessary categories. . . . If Christianity be as we believe a religion not of deification but of personal communion, then only a philosophy which sees in personality the highest category can be adequate for its expression" (*Doctrine of the Person of Christ*, p. 240).

But what do we mean by personal life? To find the answer we must go to experience. And experience contains the answer. Philosophy from Neo-Platonism down to Hume and Kant has too much taught us to think of personal reality as an ultimate core of being that stands behind its qualities but is definable in terms of none of them. For an experimental philosophy, however, the inmost nature of Being is revealed in Doing. Substance is what substance does; personality is revealed in its activities. Now the recognition of this fact switches our thought over at once from the passive to the active mood; we see that personal life is, among other things, the life of thinking, feeling, and doing. And this means that we can state the relation of Jesus with God concretely and specifically in terms of energies as well as generally in terms of status. The Jesus of history is, indeed, a dynamic rather than a static fact, and it is the energies of God—which are the Being of God—that He mediates to us. He is Creator, Saviour,

Teacher, Leader and Life-giver, and if He does these things because He is Son, it is in the doing of them that the specific meaning of His Sonship is disclosed. If our discipleship leads us to believe Him to be divine, the same experience leads us to think of His divinity in ways dynamic and definable. It is as God-in-action that He is God incarnate.

We are now in a position to say, not only in abstract but in concrete terms, what we mean by the divinity of Jesus. We mean that He is personally one with God. A personality, so far as our experimental knowledge goes, is a single conscious centre of thinking, feeling, and willing. Such a centre of conscious life is Jesus; and for Christian faith that centre is in all its experience uniquely one with the life of God. Let us spell it out. To say that Jesus is divine is to say that the thinking and teaching of Jesus, in those regions that are relevant to His mission, reproduce actively the thinking of God. And since that thinking is thinking about our human problems and upon our human data it is human thinking also. It is, in short, divine-human thinking, and if we have the mind of Christ we have at once the mind of highest man and highest God. "I speak," said Jesus, "the things that are given me of my Father." It is to say that Jesus' love and His joy, His passion and His pain, reflect the heart of God, so that His reactions to human circumstance are the reactions of God. It is to say that His willing is one with the Father's willing, so that the causes He serves are God's causes and in all His working God is at work. "I seek," He



said, "the will of Him that sent me." It is to say that the character of Jesus is one with the character of God so that the God of Christians can be no better and need be no worse than Jesus. "I do always the things that are pleasing unto Him." It is to say that the personality of Jesus is consciously in unbroken continuity with God. "I and my Father are one." Thus the concrete living of Jesus is the actualization in history and in relation with a specific set of human problems of the eternal living of God. The music of His life is divine music, transposed to the key of the world. For our creation and salvation, our life and our light, Jesus is the Son and Agency of God. And so the question before this Congress, "What do we mean by the divinity of Jesus?" is best answered in terms drawn from the teaching and life of Jesus Himself.

"Christ's will," writes Bishop Temple, "as a subjective function is not of course the Father's will, but the contents of the wills, the Purpose, is the same. Christ is not the Father, but Christ and the Father are one. What we see Christ doing and desiring, that we thereby know the Father does and desires. He is the man whose will is united with God's. And because He is this He is the perfect expression of the Divine in terms of Human life . . . the whole content of His being, thought, feeling, purpose, is also that of God. This is the only substance of a spiritual being, for this is all there is of Him at all" (*Foundations*, 248-50).

"If we are certain of this," said Martin Luther,

“that what Christ thinks and speaks and wills, the Father also wills, then I can defy all that may rage and fight against me. For here in Christ I have the Father’s heart and will.” If this is so, there follow definite consequences for our thought of God. St. Paul called Jesus “the portrait of the invisible God,” but that was before the days of moving pictures. Even the figure of moving picture is inadequate, however, for it is not really a picture at all that we find in Jesus but the very life of God Himself in action. And we have not really begun to believe in the divinity of Christ until we have begun to believe that God is Christlike, and to act upon that faith. Until then all our verbal orthodoxy is fundamental heresy. In Christ we discover that personal charm, goodness, and unswerving valuation of the spiritual as the highest are characteristics of the Eternal God. Divine omnipotence, it becomes clear to us, lies not in irresistible physical might, but in the far higher power to create spiritual life. The sovereignty of the Universe, interpreted not through Cæsar but through Christ, becomes the educative rule of loving Fatherhood. And the Cross, no longer a device for the appeasement of God, becomes our supreme earthly instance of that enduring atonement for sin which makes God the perpetual sacrificial Saviour of the world. In Christ we discover that God is not unbroken Bliss, beyond our striving and our crying, but is in the midst of us as One that serveth. Nor is our confession of faith complete until His Cross has become for us not only a benefit to accept but a banner

to follow in the Divine adventure of making and saving a world. The last meaning of the Divinity of Jesus is a God whom we can love and serve.

The doctrine of the divinity of Jesus is thus not a speculative venture of the theologians. It is the outcome of experimental religion. It formulates our experience of God in Christ, and it is the central and creative doctrine of Christianity. And the experience which it formulates is that of discipleship not to a man undergoing deification but to God incarnate. It were no great Gospel to us that two thousand years ago a young man lived and loved his fellow men and believed certain things about God. It is a Gospel that God is revealed in Christ, that the heart of the Universe is Christlike, that the name of the Cosmic Power is Father, that in Christ God evermore visits us and becomes our Salvation.

And a Christian faith in the divinity of Jesus is something more and other than what is often mistaken for it, namely, easy acquiescence in an historical formula. It must be paid for in thought and effort, for it can be won only by living—actually living—the divine life that is in Jesus until our eyes are opened to see that such a life must indeed be the Life of very God. One can, indeed, confess that faith with either one of two emphases, and it makes all the difference in the world which one we choose. We can say, "Jesus is *divine*" and that changes nothing—we can go on with the impoverished, unethical, unspiritual conception of God that we had before Jesus touched our life. Or we can say, "*Jesus* is divine," and that

commits us to a Life in which and through which alone we can learn the meaning of our confession. And since that life is only beginning in us all we can only express our faith by witnessing to the experience that in Him for us the fullness of the Godhead dwells, and with the same breath confessing our ignorance of His full meaning. Of all christologies the most indefensible are those, be they modernist or conventional, which have the confident air of having accurately catalogued Jesus in the theological museum. The last secret of that towering Personality who still walks with us by the way is a secret that He keeps with God. And therefore He can only say to us, as Jehovah to Moses demanding the Divine Name, "I am that I am" and bid us wait for the history that He makes to make His meaning clear. And therefore the theology of His Person does well to end on the two notes of Francis Thomson's "Veteran of Heaven"—the notes of assured experimental knowledge and of unutterable metaphysical mystery.

O Captain of the wars, whence won Ye so great scars?

In what fight did Ye smite, and what manner was the foe?  
Was it on a day of rout they compassed Thee about,

Or gat Ye these adornings when Ye wrought their overthrow?

" 'Twas on a day of rout they girded Me about,

They wounded all My brow, and they smote Me through  
the side:

My hand held no sword when I met their armèd horde,

And the conqueror fell down, and the Conquered bruised  
his pride."

What is this, unheard before, that the Unarmed makes war,  
And the Slain hath the gain, and the Victor hath the rout?

What wars, then, are these, and what the enemies,  
Strange Chief, with the scars of Thy conquest trenched  
about?

. . . . .

What is *Thy* name? Oh, show!—“My Name ye may not  
know;

’Tis a going forth with banners, and a baring of much  
swords:

But My titles that are high, are they not upon My thigh?  
‘King of Kings!’ are the words, ‘Lord of Lords!’;  
It is written ‘King of Kings, Lord of Lords.’”

## THE DISCUSSION

REV. DR. W. R. BOWIE: We have been going through some rather deep waters. I want, if I can, to part the Red Sea and see if we can go through dryshod.

There was a little boy whose mother was putting him to bed. She was going out for the evening and she kissed him good night and tucked him in bed. He was protesting against her going out. She said: "You will be all right. You have your teddy bear and God is here with you." "Yes," he said, "I know I have my teddy and I know God is here, but I want somebody with a skin face."

Using the boy's words, that is exactly the meaning of the Incarnation—that God came here with a skin face. He was the Word of life. It has been very wisely said that the doctrine of the divinity of Jesus is not so much a doctrine about Jesus as it is a doctrine about God. Think of that a moment; that is what I want to speak about.

What do we know about God? Very little by ourselves. We look up at the sun, the moon, the stars, and the march of the constellations, and we imagine Him whose dwelling is the setting sun and ocean and the living air. We feel the intuition of God in our hearts, but we don't know very much about God if left to our own findings. Now the great difficulty in our explanations about Jesus is that we begin with



the unknown rather than the known terms, with the infinite rather than that which is near at hand, rather than that which we must conjecture and that toward which we must grow rather than what men already know in their experience. Because we begin with great cloudy categories about God whom we dream about and try to find and bring within our grasp, and then try to find Jesus in those things relatively unknown, Jesus then becomes lifted up in a mist. That was not the way the disciples began; they began with Jesus, and this was the progress of their religion and their theology. They lived with Him, walked with Him, learned from Him, loved Him, followed Him, and became aware that there was in Him something infinitely beyond their imaginings, something that laid hold on them and lifted them up—a radiance to give a new meaning to life, a strength to reach their weakness with something beyond their world; and in Him they found and felt God. And then they began to realize the infinite and the invisible. God could not be imagined as more adorable than Jesus. God must be like Jesus, for that which they had seen in Jesus must be by itself evidence in beauty, God. God's dealing with sin must be like Jesus' dealing, His tenderness like Jesus' tenderness, God's forgiveness like Jesus' forgiveness, God's holiness, love, and life like those of Jesus. He said, "I am the Way, the Truth, and the Life." And the doctrine and the divinity of Jesus is one not about Jesus but about God. What holds our lives in the hollow of its hand is a Jesus-like God. You may carry that as far as you

choose in your metaphysics and your theology, and trace as far back as you can the relationship of Jesus to God, that in Him we find God. As St. Paul said, "God was in Christ reconciling the world unto Himself." Begin with the known and not with the unknown term. Begin with Jesus and make Him your interpretation of God, and thereby you find the divineness and divinity of Jesus because you realize, as the disciples did, that God could not be more adorable, more desirable than the Father of Jesus, the spirit of Jesus dwelling in the power of the universe.

Some years ago there was a competition for a hymn, and it was won by three exquisitely simple verses. I think I remember the first and the last:

"I know not how that Bethlehem's babe  
     Could in the Godhead be;  
 I only know that Mary's child  
     Hath brought God's love to me.

"I know not how that Joseph's tomb  
     Could solve life's mystery;  
 I only know the living Christ,  
     My immortality."

WISE AND UNWISE METHODS OF PERSONAL EVANGELISM



## WISE AND UNWISE METHODS OF PERSONAL EVANGELISM

BY THE REV. JOHN N. LEWIS

FOURSCORE years ago there was formed in England an association of individual Christians, whose avowed purpose was, "To enable Christians to realize in themselves, and to exhibit to others that a living, everlasting union binds all true believers together in the fellowship of the Church." That was a noble purpose, and a holy aim. They called themselves "The Evangelical Alliance" and proceeded to set forth several "points" as the basis of their Alliance. Such a setting forth of points, in any given age, is always a source of grave danger, and generally opens the door to dispute and disagreement. One of their points set forth, however, we submit, by way of introduction, as incontestible and necessary to be accepted in any group of Christians for all time. Namely, the Incarnation of the Son of God, His work of Atonement for sinners of mankind, and his mediatorial intercession and reign. All real Evangelism is based upon realization of certain fundamental truths. First, the realization of sin, and second, the Presence and Power of the Saviour. Evangelism is in the last analysis the awakening of people to a consciousness of wrong doing, and the presentation to them of a way

out, and the certain availability of a new and better life.

First of all then, there is the necessity for an awakening. The Great Evangelist, St. Paul, sounded the real note of all true Evangelism when he called upon the Romans to awake out of sleep. "To cast off the works of darkness and to put on the armour of light." The awakening call must be sounded everywhere—in the market place, in legislative halls, in the Church itself, in the individual relationships of man with man, and in the corporate relationships of men with men. It must be a clear bugle call which will make men awake out of sleep. In order to sound this bugle call, the one who sounds it must know how to play on the bugle. The one who would be an evangelist must have a clear and definite knowledge of the call which he is to sound. He must have had Spiritual Experience. The most potent factor in the quickening and deepening of the Spiritual Life of the world lies not in the form in which Spiritual Truth is expressed, but in the actual, visible demonstration of Spiritual Experience. That is Power. A good man or a good woman, developed through real Spiritual Experience is an infinitely more powerful Evangelistic influence in the world than are high flights of impassioned, inspired oratory. We know little or nothing of the spoken words of the Master on that mysterious walk to Emmaus long ago, but we do know of the burning hearts of those who walked with Him. We do know of their new birth, through the Power of an endless and a holy life.



One of the greatest powers for good in the Church to-day seems to me to lie in that very thing which some of us are inclined to call its gravest danger. I refer to the widely divergent views which are held by those who form the membership of the Church. It is inevitable that as we discuss this question of Evangelism in the Church Congress, we shall approach the subject from widely different angles. We have diversity with an underlying unity which only needs to be brought into consciousness of itself. Let us endeavor to keep the Unity of the Spirit in the Bond of Peace and in so doing give voice to the mind of a Church which is both apostolic and catholic. Where we are all in absolute and convincing harmony is in the necessity for the conviction of sin and the healing Power of the Saviour, through the Incarnation of the Son of God. Our danger lies in the intolerance which sometimes manifests itself among Christians concerning the methods which men adopt for reconciling these fundamental and elemental principles. One of the ways in which we differ with one another is our manner of bringing sin to the surface for treatment. Let me try to explain what I have in mind, not in any academic fashion, but simply and honestly. I am a sinner, I have sinned, I am sorry, and have confessed my sin, I am struggling to keep clear of sin, sometimes successfully, sometimes unsuccessfully; I get no great help out of constant brooding over these sins. I might work myself up into a state of self-pity, in itself one of the most stupefying vices known to man. I might come to think of myself as an un-

fortunate victim; I might even discover that I have been unconsciously nurturing that very evil which I have longed to kill. What I want is, to remove the noxious weeds out of the garden of my life and root them out by planting other things in their room. I want to forget my sin after I have confessed it to God with faith in His forgiving Fatherhood, and I want to put something better, something positive in my life, and of course I must make restitution to any person who has been injured by my sin. I must have a Saviour, a Redeemer. In that most human of all those Divine Parables—The Prodigal Son—we do not dwell upon the swine and the harlots and the poverty of the far country, or the carping criticism and the smug satisfaction of the elder brother. Our hearts go out with rapture to the loving Father who welcomes the returning Son from the far country and reinstates Him in the full and glorious life of the Home.

In that other little gem of a story "The Woman at the Well of Samaria," we do not dwell upon the awful heat of the tropical sun or the desolation of the unfortunate woman or the cruel censure of the others in the city who drove her forth alone and compelled her to come to the well at that unusual midday hour, but of the cool water of the well and of the living fountains of water of which the Saviour told her and of the Redeemed life which was offered to her then and there. When in prayer I lay my life bare before God I want to think of what I long to be, not so much of what I am. I want God to redeem my life

—to save it—I gain that Salvation, through the bringing into it that Positive Good whose nature is to crowd out the bad.

There are times when confession of Sin seems almost like self-indulgence. People fondle their sins, talk about them, pity themselves on account of them. It *sounds* like a cry for mercy, but mingled with that cry there is a secret plea for indulgence—it comes perilously near to being the utterance of a desire to hold fast to the sin. What one must do is to be rid of sin and substitute for it a positive good that can come through Christ alone, and the end is restoration.

As time goes on, I turn with increasing satisfaction and hope not so much to formulated statements of doctrine which run on the intellectual plane as to some of the old hymns, like “Rock of Ages,” and through which sounds the deep emotion of the human heart that has found satisfaction and rest—

“Rock of ages cleft for me,  
Let me hide myself in thee;  
Let the water and the blood  
From Thy side, a healing flood,  
Be of sin the double cure,  
Save from wrath, and make me pure.”

There is a Christian Evangelism in hymns like that which is stimulating, constructive and soul-satisfying.

We must realize in ourselves and exhibit to others a living union with Christ and with one another, for that is the essential character of the Christian Fel-

lowship. We hear a great deal to-day about Personal Evangelism. That is good. We need it. We must have it. There can be no real Christian who is not an Evangelist, if the Christian Religion has poured out upon him a blessing. He must be a contributor to the expanding power of the Religion of Jesus.

The call to be an Evangelist is to a field of influence so broad as to exclude none for reason of sex or station in life. I want at this time to bear testimony to the absolute necessity which is laid upon every Christian man or woman to be a messenger of the Word of God as spoken by His Saviour, our Brother and Lord; but if I seem to be addressing myself in a special way to my brethren of the ministry, because I am a minister; or to the laymen at our right hand "for that I, myself, also am a man"—this is my appeal. Whether you are priest at the Altar or prophet in the pulpit, or pastor in your parish or layman otherwise sharing the life of your community, be an Evangelist. Pass on to others the fruitage of those Spiritual experiences with which God has enriched your own life. The form into which his personal ministries fall is determined by circumstances and is not of supreme importance. That he should have been blessed with opportunity is of utmost consequence and carries with it a compelling obligation.

Permit me to tell you a few instances taken out of my own long and active pastoral experience. Remember as we proceed that Evangelism is in the last analysis the awakening of people to a consciousness

of wrong doing, and the presentation to them of a way out, and the certain availability of a new and better life.

A few weeks ago, I was called to the bedside of an elderly man, who had lived a life of self-indulgence, and what appeared to most of us as a life of sin. With some feeling of anxiety, which is a mark of frailty in our Christian Ministry—I approached that man, lying on what was apparent as his death bed—I told him of the Christ and of His Divine Power coupled with Love. He expressed his desire for Baptism. The Sacrament was administered. During the Service I was uncertain as to how deeply he understood and co-operated. With the placing of the Mystic Symbol of the Cross on his poor, worn forehead, his eyes shone with a radiant light. At the conclusion of the Service, he falteringly said, "This is another case of the Thief on the Cross. I can hear the words 'To-day shalt thou be with me in Paradise.'"

A business man with a high and refined sense of honesty became drawn deeper and deeper into that fascinating and dangerous mesh of big business. He seemed to be trying to justify himself to himself, by establishing a code of private and personal morals separate and distinct from his code of public or business morality. In his private life he seemed to be above reproach. In his public and business life he kept growing weaker and less reliable. In his effort to be diplomatic he became contemptible. He had succeeded in completely deceiving himself. He presented a pathetic picture. An effort was made to

bring him to himself, and save him for God and His Church. "Render to Cæsar the things which are Cæsar's, and to God the things that are God's." This was brought to him as a personal, evangelical message. He was familiar with the words and with Him who had expressed them. He had, however, become so warped that he could not understand. Cæsar meant to him material prosperity—his living. He rendered all to Cæsar, and had unconsciously turned his back on God. That kind of a case is the very hardest for a Christian Evangelist, be he priest or layman, to break through. We are all familiar with people like that. We are, alas, sometimes afraid to go to them, and try to bring the definite social Gospel of Jesus to them for personal application to their own lives! I must confess that I am constantly trying to do it, and generally failing in the full accomplishment of my purpose.

Another man—the direct opposite of the one just mentioned—was esteemed by the people of his community as one of the first citizens. His public career seemed above reproach. He had been honored by his fellow citizens, and had been entrusted with large responsibilities in our national life. He was held up as a conspicuous example for the youth, and was envied by a host of people. He was kindly, benevolent, learned—a great orator and a moulder of public opinion. To the end of his public career he rendered great service. He had, however, two codes of morality. In his private life he was corrupt. Those stinging words of our Lord had to be brought



to him: "Woe unto you scribes, Pharisees, hypocrites! For ye make clean the outside of the cup and platter, but within they are full of extortion and excess." And then and there he paid the price. He gave up his positions of public trust, and finished his days by making restitution and living a decent, clean, Christian life as a private citizen.

A young family started life with fine prospects and high hopes. They were married in the Church; a child was born to them. Their home was comfortable and charming. The husband and father had a good position in the business world. They fell before the temptation of social and worldly ambitions, and lived beyond their income. The result was dishonesty and the embezzlement of several thousand dollars. The young man's integrity was overthrown and in a moment of great weakness he attempted the quick but cowardly way out, through suicide. The minister who married them was called in. It was a tragic moment in all our lives. The man was desperate and in a state of mental and spiritual turmoil. I endeavored to bring Christ to him as a Saviour in his hour of dire need. I told him of the Cross, of the fact that Christ came not for the destruction of life but for the fulfillment thereof. That He came to call sinners to repentance; that He insisted that men should be born again; that through Christ and only through Christ could full restoration be brought about; that every man's body was a Temple for God's Holy Spirit. These and many other truths were presented to this stricken soul. It was a grave

question as to whether the man would understand and accept! He was told that the way out was by the way of the Cross, and that there was no other way; that the only way to prove the truth of what had been said to him was for him himself to honestly try it. This he finally did. The house was sold, a new start was made in a new home built on the eternal principles of the Christian Evangel. Legal proceedings were averted to await the result of this practical test of Christian principles. Complete restoration was made to those who had been injured; every cent of money with interest was paid back. The family came back home completely restored socially and morally and to the Christian's way of life.

A young woman was very ill. The greatest of all privileges lay just before her. She was blessed with a good husband and a happy home. Several times before she had been in a similar position, and the greatly desired goal had never been reached. She was in great weakness of body and could retain no nourishment, not even a swallow of water. Her courage was superb, but she was fighting alone and was losing her battle, as she had lost several times before. Her physician, a devoted and able man, was doing everything in his power to avert the threatened disaster, and carry her through to the fulfillment hoped for. Her husband was equally devoted. The physician sought out the clergyman who had known them from their childhood and who had solemnized their marriage. We co-operated to the fullest extent. That visit to the stricken home will

always stand out as one of the supreme moments in my life. Courage was there in that young woman which was superb. There was, however, a pathetic loneliness. She must have Divine reinforcement. The Great Physician, the Divine Saviour, must be brought to her. I called her by name, read to her, prayed with her. I told her, poor, stricken, storm-tossed, brave little sailor on the troubled sea of life, of a certain day long ago, when the disciples sailed on the storm-tossed sea of Galilee, and had for the moment forgotten the Saviour who was with them. Then they called upon Him, and He came to them, rebuked them for their lack of faith and unnecessary loneliness. He said "Peace be still," and there was a great calm, and they came safely through to the haven where they would be. Then after a period of silence I told her of the storm-tossed condition of her life, of the measureless Power of God's Spirit over physical things, and kept repeating, "There was a great storm, Jesus said 'Peace be still, Peace be still,' and there was a great calm." And then she fell asleep. On awakening, a glass of milk was given, which was retained. On the evening of that day, the experience of the morning was repeated. The crisis passed. Fulfillment came through the bringing of a real Spiritual experience to the stricken body, God's Holy Temple.

Ten years ago, a young, fair-haired Saxon lad about eighteen years of age lay on a cot in the mud of the Argonne, in an American Field Hospital. He was mortally wounded. He was among those whom

he considered his enemies. That dear boy's face will be forever stamped upon my memory. The boy was frightened. His eyes were wide open. He could not understand. . . . It was a time of intense activity. We were all striving to put our time to the greatest possible use. I went up to that cot and placed my hand on his fair young head. He shrank away in terror. I tried to comfort and reassure him. He had been infected by that awful war virus, of hate. He had been told that Americans were apostles of cruelty and hatred, that they tortured their prisoners and knew not the meaning of mercy. He had been told the same horrid and monstrous lies about us which we on our side had been told about the Germans. All a part and parcel of war at its worst. I said: "No, no, my dear boy—I am not your enemy, I am your brother, your father. Do you see this? (pointing to the cross on my blouse). Do you know what that means? Do you remember what He said who hung there on the Cross? He is your Saviour and mine. I am sent to you with a message of love to take the place of hate. We are not enemies. The things which make men enemies are not of God. God is Love." And there in the mud and filth and horror of the Argonne there came a revelation of the Evangel of Jesus to a young man, whom I believe, Jesus looking upon, loved even as he loved that other young man long ago as recorded in the Holy Gospel; and I believe there came to the Saxon boy, just as there came to the old man in the hospital here in America, those same words, "To-day

shalt thou be with me in Paradise," and I am sure that they both are with Him in Paradise to-day.

Just one more among the hundreds of examples I could bring before you of the Saving Power of the Christ, as I saw it in France during those dark but glorious days of the Great War. A strong young giant from our own Northwest was horribly wounded. The surgeons had performed works of healing upon him which were well-nigh miraculous. He appeared to be on the way to recovery. I had seen him constantly for several weeks. I had told him of Christ and of His Divine Power. We talked together of Christ's love as it was manifested on the Cross. He learned from Christ how to bear pain. He found the royal road to Peace and Joy through Suffering. His life became transfigured. Christ possessed him. We had become great friends. One day, as was inevitable, we sent him back to that unknown realm, "The Rear." It was in a French Zone. He was put on a train along with hundreds of others. He lay hanging in a hammock, with two other soldiers above him. As the train was waiting to depart I went back to his side several times. He had been given those little comforts for the great journey which the Red Cross made it so easy for us to give the soldiers as they needed them. But there was something more, and I, in my stupidity, did not know what it was. Please remember that this young soldier looked upon me solely as one who had told him of Christ's Power. Finally I said, "Dear boy, what is it? What is it you want to say?" After look-



ing all about to see that nobody was watching who might think him weak or childish, this great, brave, strong, manly man said, to my surprise, "Father, will you kiss me good-by?" Will any one dare to say that was a childish, weak act on his part? To me it was the expression of a real religious longing, a desire for something sacramental in his every-day life. It was a reaching out after something very real. A sign of the sympathy and love which had sustained him and helped to carry him through his awful struggles. That very human act of the soldier showed me a great truth. The coming into this world of our Lord and Saviour, Jesus Christ, was God's loving answer to the yearning heart of man for human expression of a love which every man reaches out after. I see in the Cross, the Divine Sacrament, the outward, visible sign of the Greatest of all Spiritual realities—Love. I see in the Cross that compelling Power which must make every man or woman who comes under its Holy Influence an Evangelist; a bearer of good tidings of great joy—that it is more blessed to give than to receive. In the Divine Light of the Cross I see a world hungering and thirsting for a further revelation in the every-day life of Christians, something of the Spirit of the Cross, and alas—I see a Church sometimes unaware of the compelling need for that revelation. I hope and pray that in this brief paper I may not be misunderstood in bringing before you certain experiences of a vivid and personal nature. I do so at the suggestion and request of my very dear friend and brother,



the Bishop of New Hampshire, with whom it has been my very great pleasure to have had many of the fullest and deepest experiences of my ministry. I am reminded of a certain couplet of a hymn, which we used to share together in those happy and inspiring days when we worked side by side in a parochial ministry and from which we received comfort and inspiration. "Thou didst seek me when a stranger, wandering from the fold of God." Others will tell you of the great need for Evangelistic Services and Revivals; and of the imperative need of the great Sacramental System of our Beloved Church. I recognize them all, and to the end of my life will strive, as best I can, to hold fast to them, as the proper and orderly expression of God's Plan in His Kingdom. My message, however, is in the nature of a testimony as to the necessity for the daily and hourly presentation of Christ to the world which is in such dire need of Him and of the Power which comes with a visible expression of God's Great Love. There is a loneliness and a separation from Power which can only be cured by that kind of Christian Evangelism. May that kind of Evangelism be brought to our minds, and help make the Church of God the living force which in His Divine Providence it was designed to be.

## WISE AND UNWISE METHODS OF PERSONAL EVANGELISM

BY THE REV. SPENCE BURTON, S. S. J. E.

EVANGELIZING individuals is a different, more difficult and possibly a more important ministry than that of preaching the Gospel to congregations. Often it follows a sermon; even more often it is the way to bring the good news of God to people who will not listen to sermons either in a church or on a street corner. Whereas the preaching of sermons is normally the work of ordained ministers of the Gospel, personal evangelism should be the ministry of every Christian. What person am I trying to bring to Christ our Saviour? What methods am I using to accomplish this all-important work?

### I

When the religion of Jesus Christ, which had been real to me in childhood, again became vital to me at the age of twenty, I naturally longed to share it with my best friend. His family were prosperous and refined Philadelphia Quakers. Their religion apparently had not "cramped his style" any more than the religion of prosperous and refined Episcopalians had dominated my mind, manners or morals. By the grace of God I was converted. I could not keep to

myself the peace of pardon, the joy of salvation, the newly found friendship with Jesus Christ.

I set to work with vigor to convert my friend. The Cowley Father whom God had used to convert me, watching my methods of personal evangelism, apparently deemed them unwise. He said to me one day, "If you do not stop preaching the Catholic Religion to Frank he will loathe both you and your religion."

I was dismayed and scandalized. I thought this experienced priest lacking in missionary zeal. I tried to justify my own enthusiasm and my insistent methods. This wise evangelist did not argue with me, but he asked me this question: "Have you ever noticed how many of our Lord's discourses are introduced in the Gospels by, 'Jesus answered and said?'" I should suggest that you wait for your friends to ask you questions about religion before you instruct them. If you will live the Christian religion, more men will ask you questions about it than you will have time to answer."

Please let the key-note of my address be, "Jesus answered and said." That was the method of the Incarnate Wisdom.

In so far as we depart from His way we shall find our methods unwise and our efforts ineffective. We here, as individuals, must all have had the same disappointing experiences. We worked vigorously to convert this or that individual but nothing supernatural happened. As we make our own self-examinations do we seek natural explanations and excuses or

do we say with the Apostles, "Lord, is it I?" As we make our own confessions do we accuse ourselves of allowing prayer and kind deeds to have been crowded out of our days by church chores and committees? In our enthusiasm we are apt to think that we can accomplish supernatural results by merely natural means. We speak with some intelligence and fervor to individuals about God before we spend much time or energy in speaking to God about them. Prayer and more prayer are essential for wise personal evangelism.

"For their sakes, I sanctify myself," is the utterance of our great High Priest. It must be the aim and the method of every Christian who would be used by our Father to evangelize a brother. When men and women see Christ in us they will be ready to be taught of Christ by us.

As I recall the people with whom I have been associated in the work of personal evangelism, two laymen stand out in my memory as pre-eminently successful. One of them is a Lay Brother and one of them was in the Navy for twenty-three years. They are neither of them scholars, but they bring more men to the Saviour than many priests. I have studied their methods. They are themselves converted men, loyal to Christ and His Church in worship and in morals. They are men of prayer. They are given to good works. By the time they begin to talk about religion to a man (and remember that neither of these evangelists has ever spoken from a pulpit), they have prayed so much for him, and done

so many kind things for him that he is ready to learn of Christ from them. Is it not conceivable that we clerics who make pulpit utterances frequently are apt to use homiletic methods in our work of personal evangelism? That method will not do. We must not try out next Sunday's sermon on an entrapped individual. The man to be evangelized must be given a chance to take the initiative. Jesus did not go to Nicodemus, but He waited until "the same came to Him by night." Then "Jesus answered and said unto him."

Let me share with you an account of another man who recently came to Jesus by night. I quote from a letter sent to me from a battle-ship off Cuba. The writer is a gunner, recently converted, baptized and confirmed. He would not know what personal evangelism meant, but he is zealously on the job. He writes, "As far as religion is concerned it seems like this ship is nothing but a bunch of atheists, but I will beat them at their own game. I have a good friend on here. Oh! he is the one I told you about. Well, we went ashore one night with some friends and they all got drunk. He resisted their efforts for him to take some for awhile but he finally succumbed to what he thought was the inevitable and got ossified. He came back to the ship, *hunted me up* and spilt all his troubles on my shoulder. I comforted him as best possible and tried to emphasize to him his great mistake. I talked to him for over an hour. He finally saw I was trying to help him and shook my hand and solemnly vowed never to drink again and

he will keep it. I know it, Father. I made him think he had murdered himself. He was crying when I finished. That's the way to do, isn't it, Father? Make them think their sin is worse than it really is without stretching. We are very, very close friends now. Some day he will be a Catholic and follow the Lord faithfully."

You may think this gob evangelist oversanguine in his certainty that his friend will not get drunk again, but remember that he is certain that he himself will not get drunk again and that he has not done so since his baptism. We may think his methods of personal evangelism wise or unwise, but it is noteworthy that his conversion has not made him unattractive to his former companions in dissipation, that one of them hunts him up, makes a confession, remains a close friend even after over an hour of preaching (no slight achievement), and that the missionary will not be satisfied with sobriety but only with making his friend a Catholic and a faithful follower of our Lord.

The opportunity for personal evangelism is sometimes brought about by accepting a favor. Our Lord made his contact with the Woman of Samaria by His request that she do Him a kindness, "Give me to drink." Even before she had done so she asks Him the inevitable question. Then, "Jesus answered and said unto her."

In this context may I suggest that we shall more often gain an opening for personal evangelism if we let individuals do something for us than if we with



unconscious arrogance are forever trying to do something for them which we think will prove beneficial. We must impute righteousness before we can impart it. We must humble ourselves to receive from them what they wish to give us before we may have the privilege of imparting to them the blessings of the Gospel. I must be willing to learn from each man what he can teach me before I can presume to try to teach him of God.

If "my life is hid with Christ in God," as many individuals as I can evangelize will seek and find God in me, through me and by me. St. Jean Batiste Vianny, Curé d'Arz, is an outstanding illustration in modern times of this truth. The Omnipresent Deity had been at the spot now called Arz since the foundation of the world. Some individuals had no doubt found God there. Not however until a sanctified priest was appointed to that obscure parish did the world know of it or were millions of men and women evangelized one by one there in the confessional. They came there to the Saviour with their sins and their problems and to each was the Gospel preached and to each was the grace of God ministered, for, by the holy Curé d'Arz, "Jesus answered and said."

God's method however is not that we should merely sit or even kneel, waiting for men to come to us. He came to man by His Incarnation, before men could come one by one to Him. He went about doing good. He bids us go into all the world and make disciples of all nations. In response to this divine commission St. Philip the Deacon went to the

desert. It was not what we now should call "a strategic parish." It offered slight opportunities for developing "leadership." As "a field of service" it would seem better suited for retreats than for the ministry of personal evangelism. Yet there St. Philip evangelized and baptized a Secretary of the Treasury.

His method is worth studying. He went where he was sent. He hearkened to what the Lord God should say concerning him. He obeyed with alacrity the voice of the Spirit. He made friends with a stranger and a fellow traveller, disregarding racial, national and social distinctions. St. Philip did not look down on the Ethiopian because he was black, a Gentile and a eunuch. St. Philip was not self-conscious and shy because he was poor and walking, while the great courtier was rich and travelling in state. He obeyed the Spirit. He as a Jew asks the devout Gentile if he understands the words of the Jewish prophet. St. Philip does not intrude, but he is quickly invited to join the Gentile grandee in the chariot. The eunuch asks questions and so St. Philip, like his Lord, has his opportunity to "answer and say."

"Then Philip opened his mouth and began at the same scripture and preached unto him Jesus."

This story seems a good illustration from Apostolic times of wise methods of personal evangelism. Do we act as St. Philip did? Should we from that passage in Isaiah be able to teach so readily Jesus Christ as the Son of God? Should we speak so definitely for a personal decision? Should we so di-

rectly bring our convert to a supernatural faith and to a supernatural act, Holy Baptism? Or should we spend weeks or months apologizing for organized Christianity and trying to explain the inconsistencies of current Christian ethics? Should we be so convinced that our baptized convert was in Christ that we could trust him to Christ, as St. Philip did, and not try to attach him to ourselves instead of to God?

## II

What is our aim in personal evangelism? Union with God. To accomplish this there is usually necessary a double conversion, from sin to self and from self to God. The Prodigal Son in the far country first "came to himself" and later came to his Father. The first conversion, from sin to the true self, changes the obvious sinner into the respectable citizen. He may easily develop the sins of his elder brother. When he comes to himself he must rise and go to his Father. There he obtains something more than the whitewash of self-respect, he receives the cleansing of pardon from a loving God.

How can the gospel enter a human personality? Through the imagination, the emotions, the intellect or the will. The whole man must be evangelized, but different individuals are reached through different channels. A few will be first convinced intellectually of the truth of Christianity and thereby be converted to Christ. More often the gospel will first kindle the imagination, inflame the emotions, then

enlighten the understanding and weld the will of the individual to the Will of God. Any method of personal evangelism that neglects to convert any part of human personality is inadequate and unwise. It will not suffice merely to stir up the feelings. Emotions are fickle and unstable. Having directed the imagination and the emotions unto Christ as the Way, the mind must be taught Him as the Truth, and the will must bring the whole personality into union with Him as the Life.

Are we not often in danger of being satisfied with an evangelism that grips only the feelings and the will, and which therefore produces only Christian morals? Such a conversion is like a house built on the sand. When the winds and the waves hit it it will fall.

"An unreasoned gospel means an ungospelled reason." I heard Father Waggett of our Society say that in a sermon over twenty years ago. Let me share his wisdom with you.

"Ungospelled reasons," uninstructed converts, are I believe the results of many unwise methods of personal evangelism. They do not remain converted, evangelized, loyal to Christ and His Church. They need to be taught the Catholic Religion and having been taught it they need supernatural help to live it. They need the grace of our Lord Jesus Christ.

Our Saviour has promised to give us this power through almsgiving, fasting and prayer and especially and emphatically through the sacraments of His Holy Catholic Church.

We Catholic evangelists have at our disposal vital instruments which our beloved Protestant brothers in missionary work lack. They often put us to shame by what they accomplish with their smaller set of spiritual tools.

When men say to us, as they did to the Apostles, "Men and brethren, what shall we do?" our answer is that of St. Peter, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

A true repentance will involve contrition, confession and satisfaction, which being interpreted is, being sorry, owning up and making good.

Contrition will not necessarily precede confession. Often it will follow confession, and in any case it will be deepened by confession. When God has forgiven sins through Baptism the penitent has the supernatural power to offer satisfaction, make good, become Christlike. The convert should go on from Baptism to Confirmation, from being made a Christian to being made a strong Christian. "Ye shall receive the gift of the Holy Ghost."

If after Baptism, Confirmation and Holy Communion the Christian has lapsed into lukewarmness or into notorious sin, then our message is, Repent and be absolved. Come, make your confession to me, or to any other priest you may select. We all want to help you, but we cannot do so until we know what is the matter with you. Trust us, tell us. We are physicians of the spirit. We can advise you, we can

recommend remedial penances. We can do more than that. We are priests of the Catholic Church. We hear Confessions in the name of the whole family of Christ, against which the sin is committed and to which the sin must be confessed. We pronounce pardon and absolution in the name of Christ our Saviour, with whose atoning priesthood we have been identified by ordination.

For those of us who are priests the wisest method of personal evangelism will consist of a devout and sane administration of the sacrament of penance. For those of us who have not been ordained priests a wise method of personal evangelism may well be the work of preaching repentance and pardon through the Precious Blood and of preparing individuals to obtain that pardon through Baptism or Penance.

The soul of the forgiven sinner must not be left empty, lest the last state of that man be worse than the first. He must be filled with God. He should be brought to Holy Communion. He should feed regularly and devoutly on the Body and Blood of the Risen Saviour, that he may dwell in Christ and Christ in him. Thus united to God the Father through Jesus Christ the Son, the convert will be indwelt by the Holy Spirit. He will manifest the life of God so vitally that others will seek God through him. He will himself become an evangelist and by him Jesus will answer and say, "Come unto me."



## THE DISCUSSION

REV. ALBERT N. HILLIKER: From circumstances rather than choice or special interest it has been my privilege to be the Warden of what is known as the Church Army Training Center, established here in Providence in one of our diocesan buildings in January of this year. This is not a diocesan enterprise, but a national enterprise, for the Bishops of New York, Long Island, Massachusetts, Rhode Island, and Vermont are its backers. I do not know how much you know of the work of the English Church Army. Captain Mountford, who is the head of the Church Army in this country, is ill and unable to be present to-day, which is unfortunate, because he would be able to present his work with great force and conviction. I shall not attempt to do so. I want to say just a word about my own experience with this Army.

About three years ago they first came to this country. They sent two columns along the Atlantic Coast. I was requested to receive these Army men and to arrange for outdoor and indoor services for them, and to entertain them. I confess I did so with great reluctance. I thought of the English Church Army as simply a revised edition of the Salvation Army. I didn't feel that I had any kinship either by training or by experience with such a band or their probable methods. When they arrived it happened

to be a rainy day, so we couldn't get out on the street early. Toward evening we marched through the streets. They stopped from time to time and sang, and exhorted people who stopped. At points we gathered a considerable number of people, who showed great interest. We came to the church about seven o'clock and it was quickly filled. I recall the effect of that service. These young men with their earnestness and evident sincerity telling of their experience, and the music and singing—together it made a deep impression, one that remains, I am sure, in the minds and hearts of many people in that parish to-day.

But what affected me most was not the public appearance in the church or on the street, in their services, their exhortations, but rather the men themselves—their shining faces, their clear eyes as they looked directly into your face, their joyous fellowship. The genuineness about these men was convincing.

Last summer I was in London. I went to the headquarters there. I saw more at that time of their work—their work had gone into all parts of the kingdom. I met their chief, now a man eighty-two years of age—a wonderful man who has built up this great organization in the face of violent opposition, and has even suffered physical violence almost to the point of death. That man is active to-day and a great leader. There are thousands of men and women engaged in this work under his direction. It is a tremendous work, a tremendous spiritual force in

the kingdom of England. Such contact as I have had of late, these three or four months which have been more intimate, have confirmed to my mind and heart and soul the impressions first received, and my admiration has grown into affection. I believe very sincerely in the possibilities of this movement and the purpose of this training centre to make it a beginning of an American unit of the Church Army, not necessarily carried on as the English Church is, but with the similar methods and objectives.

In the absence of Captain Mountford I am going to ask this young man who has taken the place of Captain Turner to speak. He is familiar with the work of the Church Army. Will he tell us some of the methods of the English Church Army?

CAPTAIN JARVIS OF THE ENGLISH CHURCH ARMY: The Church Army is the Church of England's own home missionary society, the largest home missionary society in England to-day. Our chief, Captain Carlisle, was once talking to a duke, and this duke said: "You know, Carlisle, you have the best of it after all. I go out during the hunting season to hunt the fox, to catch and to kill. You and your men go out into the highways and by-ways to catch and to make alive. You have the best of it after all." And so this soul-winning is a great sport.

One of our methods is the summer crusades in England. In the early part of the summer we gather at the cathedral centre, and after a glad weekend, led by the bishop of the diocese, we branch out

into columns of ten, marching through towns and villages to the seaside. We hold a six-weeks' mission. In that way we reach the outsiders out in the open air. In England there is hardly one of the clergy who would not at a convenient time go out with the Church Army or with his own church workers, and stand on the street corner and preach the Gospel.

I have found that soul-winning is like fishing, and the New Testament tackle and New Testament bait is the finest to-day. One of the chief things we need is, first of all, to venture forth, not to be afraid of the work lying before us, and furthermore, a cheerful spirit and earnestness; to find, also, the particular people we are able to speak to. For instance, I would rather deal with a young fellow of twenty than I would with a man forty or fifty years of age.

REV. DR. E. C. CHORLEY: Last summer in the upper part of the Hudson River we had a Church Army band the entire summer. It spent eight or ten weeks in our diocese, and I had the privilege the last ten days of having the band in my parish. The work was of the utmost value. Those men who have travelled around in that band were able to visit communities which we had never been able to reach. I was interested to notice that when I turned over the Sunday morning service in my own church to these two men I think I have never had any one in the pulpit of my little church who gripped the congregation more than the Church Army men who preached the sermon that morning. It was the more interesting to

me because it happens that the congregation that we have is, theoretically, not the kind of a congregation to which such an appeal would be made. What impressed me was the beautiful simplicity of the faith and work of these men.

What the visit of the Church Army did to my parish is this: It brought us back to an appreciation of the fundamentals of the Christian life, the stress was laid upon what I think we need to stress to-day: that in the final analysis the thing which makes a man Christian is his personal relation to Jesus. And what impressed me was the instant response of my congregation to that thought.

My working people are continually asking when the Church Army is coming again; and, in order to be sure they are going to come again, we stored their van in the parish and are not going to let it go again until we have another week!

REV. DR. CONOVER: I am writing a chapter on the religion of St. Paul's School. The roots of religion went everywhere through our school life, but centred in the personal relation of our head master to us all. In the morning he would sit in his seat in the chapel as we went out, looking at us all as we passed him. Soon a note would be handed in the schoolroom door from the head master's study of a few names that he would like to have sent to his study. What would await you if you were sent there? "My dear, what is the matter with you?" Nothing apparently had happened except that his tremendous

sympathy saw in that boy's face as he passed him that there was something wrong, and he invariably got a full confession of all that was the matter with the boy. Sometimes I have been in the study when a fellow would come in who had been sent for, and he would stand in front of the rector's desk until the rector looked up at him. The boy would say, "You sent for me, sir?" Dr. Coit would look at the boy a minute with his great loving, sympathetic eyes, and he would hold out his hand and say, "Yes, I just wanted to give you a word of encouragement. I thought you were discouraged." The boy went out walking on air.

Confession was not taught as a standardized piece of school discipline, but the daily, hourly confession of all of us to that loving head was really the backbone of the spiritual influence of the school. What I am coming to is this: That as we get into the lives of our people, we must try to get at one with them, not always waiting for their questions, but asking them to open their lives to us, and so to live among them that they shall absolutely trust us and be willing to open their hearts to us. That seems to me to be the centre of it all.

REV. H. W. HOBSON: Somewhat over twenty years ago, when a boy of fifteen, I found myself on a steamer going abroad alone. On board was a man taller than I was. I didn't know he was a minister. We got to know each other very well, and after we had spent a number of days together, I found out



that this man had just been ordained a deacon in the Church. He took me under his wing. He didn't talk to me about the ministry, or about religion; but I felt all the time that the man cared, and cared for me and wanted to be my friend. We went to London and spent a number of days there, and then crossed the continent. That man was John Dallas; and the friendship has gone on ever since. From that day I rather think my first thought of the ministry and its call came to me because some one I knew cared, and was interested in me, and wanted to be my friend, and took the trouble to be with me and to do for me.

A few years later at a summer conference there was a minister who sent for me, as he sent for a good many others, and I couldn't think what he was going to say; whether I was a good prospect for the ministry or not. I felt that he was there at the summer conference with a job to be done; to see men and convert them, and get them into the ministry; I felt that he didn't particularly care about the men.

The great power of personal evangelism is to have it done by one who loves; the curse is to have it done by one who doesn't care. The professional attitude which so many of us take on is to write down our list and keep a record of those we have converted, and not really to care for the people whom we are trying to win to Christ; there is no love in our hearts. The reason John Dallas could touch me was because he really cared. The reason John Lewis can be the

father of Waterbury and win men to Christ there is because he is converted. The reason Father Burton can go among thousands of prisoners and win them to Christ is because he loves them.

Christ said to Simon Peter, "Lovest thou me?" When we can hear the words, "Feed my sheep," and can go out a loving shepherd and try to feed the people, then we are going to follow Christ as evangelists. Regardless of the road—whether it be Episcopal, Quaker, or what not—if we love Him and love our fellow men deep down in our hearts, evangelism will be a reality in our lives and in the lives of those we touch.

REV. DR. H. P. NICHOLS: The power of Christ is the power of the personal touch. What is the one qualification for the Christian ministry? It is caring for people. If you care for people you will become a good preacher and a good conductor of divine worship, and a good organizer, but if you don't care for people you won't bring any of the gifts of the ministry into the law of Christ.

We don't care enough for people. We clergy—half of us—don't answer letters. We have not enough personal interest to take that trouble. We must care.

BISHOP PERRY: Very often the Church fails to make the connection between its movements for reform and personal evangelism. We are at fault in pouring our troubles, whether they have to do with

divorce or intemperance or public corruption, into the columns of the press or into the congregations before our pulpits as if the trouble were there. The trouble usually is not there. The trouble usually is in the soul of one discontented or turbulent individual; there is many a wrong that has its source in some life that we might reach in secret—but a single word of recollection, but a suggestion, but an opportunity that will turn one life around and in turning that life, turn the life of a whole community.

I believe that when the poison of controversy or of malice, or of suspicion, pours through the columns of even our Church press at times, it is possible to reach the mind of one man who is back of it somewhere, who has concealed real trouble, disappointed hope, and by reaching that one man, to turn the current of the thought of the Church or of the nation.

Let me illustrate by one little experience in which some of us had a part not very many years ago. A little group of clergymen in a city not far away were talking about movements of reform and what the Church might do to encourage it. One of the group, and a distinguished leader, said that the Church had been put to shame by a reform movement in one of our great mid-western cities, that had been led by a layman, a man in public life, an official of a city, who apparently had not been helped or supported or even mentioned by the Church—a secular movement in which the Church had not claimed its natural and rightful part. We were rather interested because one of our number in that group had been silent, and he

happened to be a citizen and a rector in that city under discussion. So naturally we turned to him and asked how it was that the Church had not been active in exercising its leadership as we might have expected. He said, "No"—that he took no important part in that. It just happened that he baptised that man and presented him for confirmation and brought him to communion. Back of the movement, the conspicuous movement which the country had been watching and which had been led by a layman, there was a devoted priest of the Church on his job who had inspired that layman. That priest of the Church was Harry P. Nichols.

HOW OUR SERVICES MAY BE MADE OF  
MORE SPIRITUAL VALUE





## HOW OUR SERVICES MAY BE MADE OF MORE SPIRITUAL VALUE

BY THE REV. DONALD B. ALDRICH

BEFORE we turn our thoughts in the direction of how we may make our services have more spiritual meaning, let us turn our thoughts in the direction of a ship, a certain type of ship at a certain era in our history when Donald McKay, the greatest of all ship designers, designed those wonderful clippers which catch your imagination and get you thinking of them. He named them the *Glory of the Seas* and the *Sovereign of the Seas*, speaking of two of them. He did it with a reason—because they were literally the glory and the sovereign of the seas. They were clean-cut and hewn to the line. There was no waste space; every spar, every sail, every line counted for something. Square-rigged, sturdy and strong, they caught the imagination of the people and the people trusted them. They carried all the canvas they could bear and cut through the water because they had beauty and because they had grace. What is more, the people who manned them were adventurers, men ill content with things of a familiar port. They wanted to launch out and win new lands, and win from them what the new lands had to give.

Our services of worship are symbolized by the clipper ship. They should be clean-cut, with no

waste spaces. Every hymn, every anthem, every thought should have its useful place, and if we weld them together and frame and design them with all the care of a clipper, they will cut through life and carry people aboard them to the wider horizons where heaven and earth meet.

People come to church for the beauty of what we may give them, for the beauty and uplift. They want to be carried over the turbulent depths. They will recollect the storms but they want to go on to the haven where they would be. It is our privilege to lead them there if we will. Think of the ship with its power and with its beauty and with its grace! To keep a nautical term, let us seriously ask ourselves if it is not so, that we sometimes let the best things we might carry go by the board. To think of how to give our services deeper spiritual meaning of course deals with certain mechanics, certain practices, certain usages which we may employ. But they are not the main things. They will sound hollow and won't ring true if somewhere in the fellowship we call the Church there is not a spirit to work upon. So before we turn to those things, I want you to think of what is really at the heart of deepening the spiritual force of our services, namely—and I believe this is it—the pastoral relationship, the relationship of the minister to his people. I don't believe for a moment that you can ever make a spiritual atmosphere pervade a church—you cannot win people to church services, unless they know their minister as they want to know him—as a pastor and a

friend. I can never understand a minister who says, "I haven't time to ring door-bells." You never know—that door-bell may be the key to some one's heart. They know you haven't been to see them. How do they know it? People come to church because they want to be led in worship. How can we lead them if we don't understand them? What is a social call? There is no such thing as a social call. People tell him about their troubles, their perplexities, their difficulties, and so on. When they come to church they say, "He understands me." And he knows in his heart that they know he understands them. And gradually, as one by one those contacts are strengthened, a spiritual atmosphere does get into the structure and fibre—into the cushions and pews, if you will—of the church. You have been in some churches where you couldn't pray; they are cold, formal, nothing personal there. You know that when you step into St. Paul's Cathedral of Boston the Spirit of God dwells in that place, because Dean Rousmaniere showed people how to find God there. Out of that relationship of minister and people comes a spiritual fellowship which, week after week, leaves a spiritual residue in the church. When you go there you find it. When people are there and lift up their hearts to God, something comes down to them which they don't entirely carry away with them. They leave it in places for you and me to feed upon. The spiritual quality rests ultimately on the pastoral relationship, the common understanding between minister and people.

If that is true, then where should the minister be every day in the week? I believe he should be in his church at some time convenient to the people—it may be early in the morning when they are on their way to work, it may be at noontime when they have their hour for lunch, it may be at that time of prayer and recollection at the close of the day.

It happens in my particular church that each day there are not more than four or five people there. People say, "How many were there?" I say, "Four or five." They say, "Is that a service?" As though that had anything to do with service! Here are people coming into a quiet place to gather themselves together; they find their minister there and are led as they want to be led. If he is not there, they will find God for themselves. If every minister in this room should be asked to give spiritual advice and help to forty or fifty people in their homes, he would think he was very much on his job. He would think he was really counting for something. If you can bring those forty or fifty people into a church to teach themselves, have you not accomplished a better result?

So have your services varied to meet the needs of those people who drop in—perhaps five, perhaps ten, perhaps twenty. Have a service of memorial for one, a service of recollection for another, for one the Beatitudes. . . . What is most important, if the minister of that church does not relegate those things to an assistant but is there himself, and is not only there himself but has reached the church fifteen min-

utes beforehand in order to get quiet and be in a spiritual frame of mind, the people will feel it; but if he hands it over to an assistant day by day, it becomes stereotyped. But I claim it is worth while. What happens? Those people come on Sundays and they are in the church and know the minister has been in the church each day. They increase fifty and one hundred and fifty until in a few years those new people will permeate the Sunday congregations and a spiritual note that was not there before is evident to all who come to worship there. The pastoral relationship, I believe, lies at the foundation of the spiritual notes in any service of worship.

Perhaps you would like me to be more specific. If you don't mind, I am going to talk about some experiments I have tried. First, to speak of certain symbols and practices. If you have read Rufus Jones's "Practice and Religion of the Quakers," he says, "Simplicity is not barrenness, simplicity is singleness of meaning and purpose."

Are we not inclined with our Protestant—sometimes too limited Protestant—point of view to confuse simplicity with barrenness? If simplicity means you have a symbolism in your service, you can bring in everything which shall cling to the main thought of that service. You haven't confusion; you have simplicity. A glorious sunset is not confused; it is a harmony. It is a simple thing. That is why we take it in and it becomes a part of us and we understand it. Let us not through a set, limited, Protestant point of view regard certain symbols and practices as

though we couldn't use them without attaching to them a doctrinal content. You don't put any doctrinal content into the beauty of the sunset; you love the beauty of the sunset. Some practices of the Catholic Church are beautiful; they give me an understanding of the glory of God; they lift me up. I love candles; I don't know what they stand for and I don't care; they are beautiful and I don't extinguish them at the end of a service but I leave them there and let the people go out in the beauty of God's light, carrying it with them.

The Communion Service: There is such a personal appeal to the words of this Service. "Do this in remembrance of me." We are all sober in that moment. We make bold to press on, if we can, to be like Him. We can't say anything that expresses it, but why not sound an outward note which will correspond to what we feel within? Why not let the organist sound a beautiful note just at the conclusion of "Do this in remembrance of me"? I have done it; I do it every Sunday. There is an overwhelming response on the part of the people. A note has been struck within and without, and they know what the beauty of holiness is. Personally, nothing has happened on the altar. It is still bread and wine. But a thing of beauty has said just what words cannot say, and we all move to the communion rail feeling that we have set apart these agencies of God's grace with more understanding and more beauty and feeling.

I want to ask you to think for a moment about the



Communion Service. Does it oftentimes seem very long to you? Can you keep your attention focussed throughout? Can you keep your mind from wandering—keep it at a high spiritual level? It is pretty difficult for most of us. It can almost become a monotone if we are not careful. Since the Prayer of Humble Access has been removed there is no note of penitence in between the Sursum Corda and the Prayer of Consecration. Very well—then when the minister says, “Lift up your hearts,” why not rise and lift them up? Let us do what we say, and then how naturally we go on to “All glory be to Thee, Almighty God.” Remove the note of subjective penitence; it will come later. What are we doing? “Angels, archangels, and all the company of Heaven.” Of course we are to stand up. It won’t come easy at first. Psychologically, it is sound. Try it a few Sundays. You will catch the note of glorification and your attention will be held and your perspective kept held.

How the minister makes preparation for Easter Day for his service!—how on every other Sunday most of us leave it to the organist! Every Sunday is an Easter Day! And we ought to plan that hour of worship with just as much plan and precision as we plan our Easter services. We ought to meet on Tuesdays and convince our organist that one of the best ways is to enhance the music—we ought to pick out hymns with the help of our organist. I know that sometimes the minister and the organist are like the captain and the engineer of a ship: when the captain

puts on full steam ahead, the engineer puts on full steam astern. When the minister tells the organist what he is going to preach about the next Sunday, she or he can choose such anthems, such hymns as will best strike a common note in that service. Let the minister forget all about using the proper psalms for that day—let him pick out the spiritual gems of the Old and the New Testament which will have as much to do with the note of that service as they do on Easter Day; and people will be blessedly relieved and will go away wondering what has happened—there is a unity there and a single idea in this service. There is a beauty in it—the minister has thought it out, and care has been put into it. And why in Heaven's name should we not put care into it? People come to be lifted up, to sail to new horizons. How can we guide them unless we have given care and thought to the way? All those things give a sense of singleness and harmony to the service, as I am sure people comprehend the spiritual note.

When it comes to Morning Prayer, have you not felt that as a result of your calling during the previous week—have you not felt that there were things which you wanted to pray for that the formal prayers do not allow? For that reason, if you want to make people in your congregation feel your love for them, as you really do love them and as your service should not allow any to think you do not, follow the prayer for the President with a carefully written thought-out prayer which you yourself out of the understanding and the needs of those hearts have

framed. Lead into it by a special prayer, "Let us pray for the special needs of those within this parish. . . ." You will find a response, an understanding, and affection, if you will, that in the House of God before all the people you have thought of those specific needs and carried them in your hearts; and people who do not know for whom you are praying will join in spirit, and you know what happens.

On Communion Sundays I like to preface the sermon by intercessions. Perhaps there is some one in trouble, some one in perplexity, perhaps some one is going to sea. Just recently some one said, "I am going to pray for my daughter, who is going to Europe. I know it is much more hazardous to cross Columbus Circle than it is to cross the ocean. Will you join with me in intercession?" Train your choirmaster and organist to sing a response, "We beseech thee to hear us, O God."

There will pervade in that congregation a oneness of spirit, an attentiveness, a spiritual understanding which makes the Spirit of God real to all who have come there. In the same way, after the "Prayer for all sorts and conditions of men," preserve a silence when we have prayed for those who are in difficulty. In the prayer for the "whole state of Christ's Church militant," pray for those who are in "sorrow and sickness" and pause and have a silence there. "For those who have departed this life in God's faith and fear"—a pause there—let the people remember, and give them time to remember, those who have departed this life in God's faith and fear.

It all takes time. It takes imagination. It means every day in the week the hopes of the people, the fears and joys and aspirations are all on you. I am speaking to the ministry. It takes imagination to see just where those will come into the service. But any man can do what the ministry does throughout the week! There is nothing peculiar about it; but on Sundays we have an hour, and people come, and they come to be lifted up and to be helped and strengthened, and no one can do it except ourselves. The joy of it is ours and the blame of it is ours if we fail! A service of worship may be a ship of grace to lead us out to the wideness of horizons where heaven and earth meet.

## HOW OUR SERVICES MAY BE MADE OF MORE SPIRITUAL VALUE

BY THE REV. FREDERIC W. FITTS

I TAKE it that the subject refers to the Services of the Prayer Book. We may make them of more spiritual value by using them according to their intention, by improving them by further revision and enrichment and by offering them to God in such ways as shall best set forth the Christian religion, which put very briefly is Bethlehem, Calvary, Easter, the Mount of Ascension, Pentecost and the Kingdom of Heaven here and hereafter. You see here suggested the Christian Year, the Sacraments and our whole programme of worship, and the teaching of our duty toward God and our neighbor.

We need first to give the Eucharist its rightful place as the chief act of worship on the Lord's Day, because all the other services are gathered about the Eucharist as the centre. We hear on all sides that the Holy Communion is the chief act of worship, but still it is not made so in all of our parish churches or even in all of our cathedrals. Most of us would like to see our people taking part in the Eucharist every Sunday. It will not do, then, to try to teach confirmation candidates and others the duty of offering the Eucharist on the Lord's Day while they continue to see it tucked away at an early hour and

celebrated only once a month as a service for all, but for which only a part of the congregation remains. You might as well try to teach people to swim without taking them into the water.

I make this appeal not as a party measure but as a Christian duty.

I have often wondered why some so-called low or broad Church parish has not so used the Holy Communion. A large part of the Church is not ready for an elaborate ceremonial. What we need is a simple Eucharist in many places, but made the great act of worship on the Lord's Day. In the Eucharist we have the whole Gospel as plain as day and with it the Christ of the Gospel.

Better than any sermon the Eucharist brings the Christmas message of God's love in the Incarnation and peace to men of good will. Better than any sermon the Eucharist sets forth Christ crucified, our Sacrifice which we offer, not Calvary repeated, but Calvary ever present and continually offered on earth as it is in heaven.

The people in our churches and the people we want to bring there are or will be sufferers, they are bound to be if they are or become true Christians. Beside carrying the cross after Christ, they have burdens of toil, care, injustice, sickness and pain, and they need to be shown our suffering God who shares our life and all its pain and sorrow. They are sinners, proud, selfish, lustful, cruel in thought, word or deed. They need a Saviour and an all-sufficient Sacrifice for sin, the Lamb of God to whom they can



join themselves. They need to know that there is only one way of salvation, the way of the Cross, the death of self, crucifixion. They need to know there is victory in Christ, that He is risen and ascended, ever living to make intercession for us and to live in us; all of which is brought closest to us in the Eucharist. Yes, and all are struggling souls who need the encouragement of Christ's heroes. Many are mourners who miss their dear ones. They need to know the nearness and the help of the Saints and of their own departed, the whole company of heaven, into which the Eucharist takes us. Oh, the pathetic efforts they make by visiting graves, attending seances and dabbling in automatic writing, to get messages, to get nearer to the departed, when all the time the altar is the place and the Eucharist the way by which we are brought closest to them in Christ. Yes, and the Eucharist, best of all, shows forth the fellowship of Christians, and our social duties as members of Christ's mystical body, the great Brotherhood into which we are sent to gather all men.

The community to which we are sent to minister may be thought of in these divisions: the children, the adult faithful and the outsiders. The children must be borne in mind in planning our services, then, perhaps, more of them will stick as regular worshippers in after life. "Children's Church" and children's services won't do. They help some but they will not train children in the worship of the Church. All children from about seven years old should be in church every Sunday morning with their

parents or some adult. Allowed the right of all the congregation to sing the various parts of the service as well as the hymns, and not overlooked in the sermon, they will not be bored, especially if the service is the Eucharist. "It is the most interesting, dramatic, suggestive, and therefore the most fitting service for the child. "What bores children is the sight of obviously bored grown ups," says Dean Bennett. It is a pretty safe rule that if the sermon does not interest the children it will not interest the average adult.

We need to teach both children and adults not that they should come to church because they need it for their own good, but from a sense of obligation to offer God their praise, thanksgiving, and love—themselves, a living sacrifice in union with the perfect offering of our Lord. Not the obligation of a legalistic performance of duty, but the obligation of love such as impels a son to visit his aged mother on her birthday.

Morning Prayer may satisfy the conventional worshipper. He is likely to prefer it because it makes less demand by way of spiritual response than the Eucharist. But we are aiming at *more spiritual value* and it is our duty to rouse the conventional worshipper from spiritual lethargy, to challenge him to the response the Eucharist demands and to spiritual progress in the life of sacrifice and union with Christ which the Eucharist implies. Unless we mean deliberately to reject the New Testament idea of Sunday worship and the manifest intention of the

Prayer Book, our first objective must be to have the Lord's people present at the Lord's Service on the Lord's Day.

It is said that the Choir Offices are of more missionary value than the Eucharist. If they are, which I do not believe, there is still the question as to whether the chief act of worship on Sunday morning should be primarily for the purpose of evangelization, rather than the most perfect offering of worship by the faithful, and their progress in the spiritual life. Surely the latter is our great responsibility on Sunday morning and for this purpose there can be no question as to the pre-eminence of the Eucharist, which I also believe makes the strongest evangelical appeal to the outsider in the long run.

If we are wise enough to place the Eucharist at an hour most convenient to all, and to make it the great Service of the day, what next? We cannot increase its inherent spiritual value, "I, if I be lifted up will draw all men unto me," but we should do all in our power under God to make that lifting up evident and appealing to the whole spiritual nature of our people. It largely depends on us clergy, and the future parish priests and bishops in our seminaries, not only on our spirituality and theology but on our knowledge of all things pertaining to worship, proper reading, speaking and singing, liturgies certainly, and some sense of the good and bad in architecture, decoration, ornaments, music and ceremonial. This should come largely through study and the experience of worship in the beautiful services of beautiful

seminary chapels. Every seminarian, as well as every parish priest, dean and bishop, for it is never too late to mend, should steep himself in the liturgies of the Church from the earliest period down. Had this been done, we would not be hearing of such questions from the clergy as, "What is a Pontifical High Mass?" or of the danger of "bringing back the Mass," which, thank God, much as we have obscured and neglected, we have never lost. It might also have averted much distress, suspicion, confusion and ugliness which have come through the introduction of modern Roman ceremonies, vestments and ornaments not in harmony with the genius of our liturgy.

I am not speaking against the externals of worship, they are most important. We, our churches and our worship, are judged largely by what we look like and what we do. To make those within devout and intelligent Churchmen and to win those without, we need by the truth and beauty of our churches, our ornaments, vestments, movements and postures to proclaim what we are. Whatever else we are, we are not the Church of Rome nor yet a Protestant sect. We are a reformed Catholic communion, an integral part of the historic Catholic Church, descended from the ancient Church of England, which even through her darkest days of Roman domination had her own ceremonial tradition which in the providence of God she carefully preserved in quite full measure at the Reformation, through her ornaments, rubrics and by other means, cutting away superstitious accretions not only in doctrine but in ceremony, and preserving

a truly Catholic use which escaped the oncoming and deadly hand of ultramontaniam and the debased art of the rococo period. On account of Puritan and continental interference, this English use did not have its fair chance, but it was preserved and is coming into its own to-day among those who want a beautiful ceremonial sanctioned by Anglican formularies.

Let us be true to this noble inheritance as well as to the faith it is intended to set forth. Reunion with Rome as well as the East we are bound to hope and pray for, but aping modern Rome is not going to bring us into union with either of them.

The people outside whom we may hope to win are largely those which Protestantism has failed or is failing to hold or to win, and which Rome as at present will never win. They are blindly seeking for a Catholicism, free, evangelical and fearlessly open to modern knowledge, whose worship retains all that is true and beautiful in historic Christianity. We, if true to our heritage, using it to the full, freeing ourselves from Protestant prejudices and negations, our hide-bound respectability and gloominess and overtimidity of color and action, can show them it is possible to be Catholic and not Roman, and at the same time preserve something of value to contribute to the reunited Catholic Church of the future. Ceremonial of some kind there must be even in the plainest services. However much or little we have, why not have it beautiful, free from fussiness and ostentation, expressive of our own rite with that beauty which our Anglican tradition provides? If every parson would



but take the two Alcuin Club Tracts, Nos. 13 and 14, "A Directory of Ceremonial" and "Ceremonial Pictured in Photographs," and model his services on them, using as much or as little as seems best and in the way there set forth, we would soon be out of the slough of individualism and confusion we are now in, rid the Church of suspicion, and in a short time beauty would spring forth all over the American Church and with it spiritual value.

I can mention only a few points which may help to make the Communion Office of more spiritual value.

Taking the Church as a whole, our best service at present probably is our early Communion. There is no music and sermon to spoil it. There are still lacking in some churches the two traditional altar lights and the traditional vestments, the one symbolizing life and joy and the other distinguishing the Eucharist from all other Services as the Christian Sacrifice and the Christian Feast. Both help to create an atmosphere of devotion.

The Service should be as short as possible, not by irreverent hurry but by a holy speed, prompt beginning and no waste of time. Quietness is the distinctive note. The people appreciate a sense of onward sweep if there is no feeling of undue haste and provided they can hear every word and are not rushed themselves in the portions said by all. No worshipper of refined feeling likes to hear the service preached at him or the prayers shouted to God as if He were miles away.



We greatly need permission to shorten the Holy Communion on week days, at early Eucharists on Sundays, and in fact some relief at the principal Eucharist. Permission should be granted to omit the Creed and Gloria in Excelsis, at least on ordinary days, the Comfortable Words at any Eucharist, and a much shorter alternate exhortation or invitation and General Confession should be provided. A fifteen or twenty minute Eucharist is greatly needed for working people on week days and a twenty-five or thirty-minute early Eucharist for Sundays and festivals.

More than I have time to suggest can be done to make the principal Eucharist a great act of worship, gloriously beautiful, deeply moving. It must be a congregational service, unmistakably seen as the great act of corporate offering of the Sacrifice of praise and thanksgiving to God, the continual remembrance of the Sacrifice of the death of Christ, and that the whole service is a complete act of worship whether communion is received or not. As to the hour of service I am sure there are many who need a longer rest on Sunday mornings and are glad of the chance to receive Communion, even fasting, as late as 11 A. M., if that sacred hour must be maintained, much as we might like a great Communion at 9:00 or 9:30 A.M. as the only Eucharist of the day in parishes manned by only one priest. At 7:30 or 8 o'clock Communion is necessary if the principal Eucharist is put at 10:30 or 11 A. M. A Eucharist with no communicants but the priest seems lacking and a depart-

ure from our Lord's intention. If the service is not tacked on to Morning Prayer, it should not take more than an hour and ten or fifteen minutes even with sermon, and this removes all excuse for the dreadful pause after the Prayer for the Church, while a half or more of the congregation leave before the great memorial is made.

Next there is need of a great sense of fellowship and co-operation not only between the priest and congregation, and between the members of the congregation, but also a fellowship of ministers of various grades. We are too priest-ridden in this respect. Choirs rightly used as leaders and not usurpers of the singing help some, but we need many other assistants to heighten the spirit of co-operation—Epistoler, Gospellar, Head Clerk, Crucifer, Thurifer, Taper Bearers, Servers and sometimes Banner Bearers. At least a lay clerk or server who can read the Epistle is possible, and if there is an assistant priest or deacon, there is your Gospellar. These are known traditionally as sub-deacon and deacon and have other duties beside their reading. This is all carefully worked out in these Alcuin Tracts, and by Dr. Frere in his *Principles of Ceremonial* and by Dr. Dearmer. If you have not the good sense to read, mark, learn and inwardly digest the latter's "*Parson's Handbook*," at least you can read with profit and delight his "*Art of Public Worship*," echoes of which many of you doubtless recognize in this paper.

We now have an authoritative "*Choral Service*" set forth by a commission under the General Con-

vention, just published by Gray in New York, which gives excellent directions, among them that even in so-called Choral Eucharists the Collects and the Sursum Corda are the only parts necessarily sung by the priest. The people should have the service music in their hands and sing the Kyrie, Creed, Sanctus and Gloria in Excelsis. Three different unison settings of the service for the year are enough for variety, one for festivals and the great seasons, one for Advent and Lent, and one for ordinary Sundays. Let me say that after twenty years' experience I know what a congregation can do and nothing wears so well as the "Plainsong Masses," edited by Canon Douglas (10 cents per copy). All other music for the Communion Office palls on the ear after using these deeply religious, strong and uplifting melodies. I believe people who love music are sick to death of the "Old Chant" which we seem to think is the only Gloria they are able to sing. We need to ban anthems and substitute hymns in most places. One almost seeks in vain for a Choral Eucharist, or a Matins and Evensong for that matter, where he can join and sing the whole service and find every one else singing, yet the people love to sing if they are given any encouragement.

Let me read you what one of my boys away at college in a big city wrote me after Christmas: "I had a pretty good time but I was somewhat disappointed. Can you imagine attending church on Christmas and not getting the opportunity to sing even one Christmas carol? That's what happened to me and Christ-

mas just didn't seem like a regular Christmas because of that. You see, there is a choir at St. ——'s that takes care of all the singing, and between the choir and the priests the congregation has nothing to do except become impatient. The choir is supposed to be good. It costs them four or five thousand a year, but its excellence is imaginary. Good music, an elaborated Mass and a beautiful church are all conducive to meditation and create an atmosphere in which a man can more easily come into communion with God, but who wants to meditate during High Mass on Christmas Day! The Low Mass offers ample opportunity for quiet participation and meditation, but the High Mass should enable the people to assist in singing the Liturgy and to just let loose on the good old hymns." Some of you may not be familiar with the nomenclature of this young man. Let me say that by the Mass he means the Holy Communion.

It is to be hoped that some time the General Convention will authorize the publication of a book of service music giving one setting each for all the music of the services of the Church so that all the people everywhere may know the same music of the Canticles and other parts of the services and whether in their own parishes or coming together for National, Provincial, Diocesan or community services, anniversaries, etc., all may join in music that is known of all.

We greatly need Offertory Sentences appropriate to the great festivals and other Holy Days and the seasons, but the Sentences now provided though al-

most uniformly too financial can be used with more variety. "Thine is the glory" on great festivals and seasons, "Let your light," on saints' days, "To do good and distribute," for Lent, etc.

A new rubric before the Prayer for the Church directs that "Here the Priest may ask the secret intercession of the Congregation for any who have desired the prayers of the Church." How shall this be done? After the alms and the bread and wine have been offered, the people may kneel and the rubric certainly would cover saying "The Lord be with you," "Let us pray," and then the priest could say, "The secret intercessions of the congregation are asked for so and so."

Here is the bidding we made last Sunday:

"The secret intercessions of the congregation are asked for God's blessing on the Church Congress

for the sick, especially . . . . .

for the faithful departed, especially . . . . .

finally let us give thanks to God for his goodness and lovingkindness to us and to all men, especially

for restoration of health to . . . . .

let us praise Him for the wonderful grace and virtue declared in all His saints, chiefly in the Blessed Virgin Mary, Mother of our God and Saviour, Apostles, Prophets and Martyrs and all Saints known to us and unknown. Let us pray for the whole State of Christ's Church Militant."

An aid to devotion may be gained by all standing at "Lift up your hearts," and continuing to stand through the Sanctus, all bowing in lowly reverence at the words, "Holy, Holy, Holy." There is good tradition for it, it marks the beginning of the Anaphora, and gives the congregation a rest in the long time of kneeling from the Offertory to the Gloria in Excelsis. It is altogether inspiring whether the words are sung or said, but here above all places the priest and congregation should burst forth into song.

The Invocation of the Holy Spirit is an integral part of our Prayer of Consecration but it is made meaningless by the introduction of any act of reverence or the ringing of a sanctus bell before it is said.

This is a striking example of the way Roman ceremonial does not fit or express our Liturgy.

More use should be made of an alternate hymn allowed in place of Gloria in Excelsis, reserving the latter for festivals and Sundays, excepting those of Advent and Lent.

Morning and Evening Prayer are great services. To depreciate them is a poor way of exalting the Eucharist. They are best used as a preparation before and a thanksgiving after the Eucharist, and Evening Prayer is probably the best all round service for Sunday evenings, unless the congregation are entirely non-Church people and need a Mission service. A combination is possible and sometimes helpful for our own people for a period like the Sunday evenings in Lent. Begin with hymn singing, follow with intercessions and sermon, then close with a short



Vesper Office, lighting the candles, and have versicles, one psalm, a very short Lesson, Magnificat, Collects and Grace.

Nothing serves better than straight Evensong, however. The Choir Offices have a great history and to enter into them in the fulness of their devotional possibilities one needs to realize he is following in a great tradition of praise and work of prayer, to imagine himself in a choir stall of a great monastic or collegiate church with several appointed ministers taking the various parts, surrounded by many monks, canons, and singing men and boys, the Psalter being the heart of the service and all leading up to the Lord's Prayer and Collects.

If there is a late Eucharist we no longer have to use the ponderous, redundant and unreal, if not dishonest, "Dearly beloved brethren," and the General Confession on Sundays, either morning or evening, and with the Lord's Prayer, as now possible, after the Creed, the Office begins after the Sentence with the fitting words, "O Lord open thou our lips," the first words to be sung if the service is choral. But in any case let us not open them earlier to sing a so-called processional hymn, which spoils the whole thought of the opening provided. It is time to rid ourselves of the idea that we must sing ourselves in and out of church on all occasions. If there must be a formal entrance, let us come in quietly two by two without the cross, reserving it for real processions, or let us come in each one as he arrives, kneel down and spend the time in prayer until the

priest enters. If the choir did this, it might set the example to the people to pray instead of wasting the precious moments before service in whispering and gazing about. Fr. Huntington has made the invaluable suggestion of handing typewritten or printed topics of intercession to the people as they enter to be used before the service.

Every possible opportunity of marking the festival, holy day or season should be used in the selection of opening sentence, psalms and hymns. It would add much richness and variety if we were provided with antiphons to say or sing before and after each psalm on Sundays and special days, and if permission were given to sing an Office Hymn before the Psalter at Matins and before the Magnificat at Evensong.

I recommend heartily that the psalms be read or sung sitting. It breaks no rubric, it has the tradition of centuries and is conducive to a meditative spirit which is essential for spiritual value in this principal part of the service. I believe that standing is responsible for the ruination of the Psalter by too rapid reading, for the reduction of the number of psalms used, which is a pity, and for boredom often felt by the people who shift from one foot to the other and are relieved when the Psalter is over and they can sit down.

Further, let us read as we sing the Psalms, marking the form of Hebrew poetry by making a distinct pause at the middle of each verse, which at present is marked by a colon. It helps meditation, reduces

haste, and makes the reading more nearly in unison by providing a place for a fresh start all together, especially if some have been so unmannerly as to have hurried ahead. Most of all, instead of making the Psalter a responsive duet between the minister and people, much interest, liveliness and attention is gained by having each half of the congregation read or sing the psalms verse by verse alternately, the clergy and choir on each side reading or singing with the corresponding side of the congregation, the minister or chanter beginning each psalm by reading or singing the first half of the first verse alone. The glorias should be treated as the two concluding verses of the psalm, each taken by the side to which it comes in course.

After the three collects, the remaining prayers should be varied according to circumstances, and not taken on note if the service is choral.

The almost universal administration of Holy Baptism as a private service is criminal neglect. It is a loss to the candidate if he be an adult, depriving him of any real opportunity of confessing Christ before men, and of the glad sense he should feel of being received into the congregation of Christ's flock. It is also a loss to the congregation for the deepening of their sense of responsibility in welcoming new members into Christ's Church. The people need to participate in the service of Holy Baptism frequently in order to learn their duty toward the young members of Christ's flock, as well as to be reminded of their own baptismal vows. Once a month at least

at Evensong, a Sunday afternoon or evening should be fixed and advertised for the administration of Holy Baptism, omitting or shortening the sermon. After the Second Lesson a hymn will be given out for the procession to the font. The priest having changed his tippet to a white stole and put on a cope if he has one, led by the crucifer, taperers, thurifer and other servers, if all such be the custom of the parish, proceeds to the font, followed by the choir and other clergy. Thus is symbolized the Church going forth to meet the new member. If the congregation will follow to the font so much the better. I find it delightful when a crowd of children and some adults join the procession and gather with the choir around the font. A baptismal candle placed in the hands of each candidate as soon as he is baptized, or in a God-parent's hand in case of an infant, symbolizes that the newly baptized is now made a child of the light. It is all impressive, homely, and inspiring. The Office ended, the procession returns to the choir singing "Nunc dimittis" or some hymn followed by "Nunc dimittis," and when all are in their places the creed rings out with deep meaning.

So I end with the two great Sacraments of the Gospel, believing that the more we make them of reality in the lives and worship of our people, the more spiritual value there will be in our services.

## CLOSING ADDRESS





## CLOSING ADDRESS

BY BISHOP SLATTERY

General Chairman

IT is the duty and the privilege of the Chairman of the Church Congress to say a few words at the close, first of all by way of thanks to our hosts. I most gratefully want to tell Bishop Perry and the local Committee, the Vestry of Grace Church, and the reporters and editors of the local papers, how much we appreciate their hospitality and co-operation. Bishop Perry has been at every session of this Congress. He has not only been here at the beginning, but remained to the close. We thank him for this co-operation and this friendliness.

As we thank the present leaders of the Church in Providence, my mind goes back to the leaders of the past: Bishop Clarke, revered, full of humor, a great preacher; Bishop McVickar, great in stature and in spirit; Dr. Richards, for many years the beloved Rector of St. John's Church; Dr. Fiske, Rector of St. Stephen's, the friend of many people; to the Rectors of Grace Church: Bishop Greer, Dean Rousmaniere (of whom Dr. Aldrich has already spoken a just word of praise), and especially Dr. Tomkins. No-

body knows why Dr. Tomkins is not here; so far as I recall, this is the first Church Congress in the memory of any one living which has not had the privilege of his presence and his words. He is probably as busy as ever. When he was a Providence rector he started a daily service. His neighbor, Dr. Richards, used to say that Dr. Tomkins went by his house in the morning so fast that his coat-tails stood out straight and the little boys played marbles on them.

We must thank Dr. Batten and the Executive Committee. No one will know except those who have sat on that Committee how difficult is its work. Three or four months before the Congress assembles you have the impression that everything is settled and that every speaker will come. Then the speakers begin to beg off and explain why they cannot come. The Committee goes in further search of people to take their places. At this session only one speaker has been prevented, by illness, from coming, Captain Mountford.

Now may I say a word of thanks to those of you who have come here from long distances and from busy lives to make your contribution to the life of the Congress? We have representatives from Fribault, Milwaukee, Chicago, Virginia, Kentucky, Philadelphia, Connecticut, New York, and Boston, and a good many other places besides. It means much for a man to drop his work and come to this Congress. But I am quite sure that it means still more for the people who do drop their work, that they can come in contact with men who do not altogether

agree with them, and thereby find the deeper unities and the higher spirit of service.

By way of summary, let me say what I think this Congress has stood for. In the first place, it has stood for loyalty to our Church as it is now organized. We had one whole session connected with the present centralization of the Church. There are necessarily many misgivings about that centralization, but the note of loyalty was impressive. We are a loyal Church and stand behind the Government. We want to stand shoulder to shoulder and make it do all it can for the spread of the Kingdom of God.

In the second place, there has been a note of unity throughout the Congress. We are men of different minds. We are trying to do the same work but are doing it in different ways. We are not only eager to be ourselves a united Church, but we want our brethren of other communions to stand close to us. We are not asking them to come into the Protestant Episcopal Church, but we are asking them to join with us in the great united Church of the future, the Holy Catholic Church, which shall include all who worship God in and through our Lord Jesus Christ.

Finally, our deepest loyalty in this Congress, as in all Congresses, has been the expression of our love, devotion, and adoration of the Lord Jesus Christ. It was noteworthy that, of all the sessions of this Congress, the session most largely attended was a technical session, dealing with the divinity of our Saviour. That is eloquent testimony to the place which our Saviour holds in the life of His Church. If we

want people to come to any union with us, we must tell them of Him: if, from our hearts, we speak of Him, they will come in full numbers. Loyalty to the Saviour is the soul of the Church Congress.









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